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DISCIPLINE
OF THE
SOCIETY OF FRIENDS
OF
NEW YORK YEARLY MEETING

NEW YORK
FRIENDS' BOOK AND TRACT COMMITTEE
1895

REVISIONS OF DISCIPLINE.

THE first Meetings for Discipline in New York, of which we have accounts, were held in 1671 or 1672. Rules for the government of the Society in that early day, similar in many respects to those now in use, are found in the Records. In 1762 the Discipline of Philadelphia, as revised by that Meeting in 1719, was approved by the Yearly Meeting of New York (then held at Flushing, Long Island), and recommended to be used by the subordinate Meetings. In 1783 the Discipline was revised, and again in 1800, and two hundred and fifty copies ordered to be printed—the Meetings previously having been furnished with written copies, one to each Meeting. In 1810, and in 1859, the Yearly Meeting revised it again. Since then paragraphs have been altered from time to time, and during the present year, 1877, the whole work has undergone a revision.

A BRIEF VIEW OF THE DOCTRINES OF CHRISTIANITY,

AS SET FORTH IN HOLY SCRIPTURE, AND HELD
BY THE SOCIETY OF FRIENDS.

WE believe in God, the Father¹ Almighty, Maker of Heaven and earth,² and of all things visible and invisible; and in J  sus Christ, His only Son,³ our Lord, by whom He created all things;⁴ and in the Holy Ghost, who proceedeth from the Father and the Son;⁵ and that these three, the Father and the Son, and the Holy Ghost, are one in the Eternal Godhead.⁶

OUR LORD JESUS CHRIST.

We believe that Jesus of Nazareth was conceived of the Holy Ghost,⁷ and born of the Virgin Mary,⁸ and that He is the beloved and only begotten Son of God, in whom the Father is well pleased.⁹ We

¹ 1 Cor. viii. 6.

² Gen. i. 1.

³ John iii. 16.

⁴ Heb. i. 2.

⁵ John xv. 26.

⁶ 1 John v. 7; John x. 30;
Acts v. 3. 4.

⁷ Luke i. 35.

⁸ Matt. i. 18, 25.

⁹ Matt. xvii. 5.

believe that the eternal Word, who was with God, and was God, was made flesh and dwelt among men in the person of Him, our Lord and Saviour Jesus Christ.¹ "In Him dwelleth all the fullness of the Godhead bodily."² He is the one perfect man, who hath fulfilled all righteousness, and who was in all points tempted like as we are, yet without sin.³

We believe that He died for our sins,⁴ that He was buried, and rose again the third day,⁵ that He ascended into Heaven,⁶ and is on the right hand of God, angels and authorities and powers being made subject unto Him.⁷ He is the one Mediator between God and man,⁸ our Advocate with the Father,⁹ our High-Priest forever,¹⁰ who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.¹¹ He baptizes with the Holy Ghost.¹² He is the Shepherd and Bishop of souls,¹³ the Head over all things to the Church,¹⁴ the King who reigns in righteousness, the Prince of Peace.¹⁵ By Him the world shall be judged in righteousness, for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. We believe in the Deity and

¹ John i. 14.

² Colos. ii. 9.

³ Heb. iv. 15.

⁴ 1 Cor. xv. 3.

⁵ 1 Cor. xv. 4.

⁶ Luke xxiv. 51.

⁷ 1 Peter iii. 22.

⁸ 1 Tim. ii. 5.

⁹ 1 John ii. 1.

¹⁰ Heb. vi. 20.

¹¹ Heb. vii. 25.

¹² Matt. iii. 11.

¹³ 1 Peter ii. 25.

¹⁴ Ephes. i. 22.

¹⁵ Isaiah ix. 6, 7.

¹⁶ John v. 22, 23,

manhood of our Lord Jesus Christ,¹ and that His willing sacrifice² upon the Cross was the one propitiation and atonement for the sins of the whole world, wherein God hath declared His righteousness, that He might be just, and the justifier of Him that believeth in Jesus.³ He is the Lamb of God, without blemish and without spot, with whose precious blood we are redeemed.⁴ The remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and no otherwise.⁵

We reverently confess and believe that divine honor and worship are due to the Son of God,⁶ and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did,⁷ and that we cannot acceptably offer up prayers or praises to God, nor receive a gracious answer or blessing from Him, but in and through His dear Son.⁸

THE HOLY SPIRIT.

We believe that the Holy Ghost is, in the unity of the Eternal Godhead, one with the Father and the Son;⁹ that He is the promise of the Father,¹⁰ whom Christ declared He would send in His name;¹¹ that He is come and convicts the world of sin; that He

¹ Heb. i. 8; ii. 16, 17.

² John x. 17, 18.

³ Rom. iii. 24, 25, 26.

⁴ 1 Peter i. 18, 19.

⁵ Acts iv. 12; Heb. ix. 22.

⁶ John v. 23; Phil. ii. 9-11.

⁷ Luke xxiv. 52; Acts vii.

59; 1 Cor. i. 2.

⁸ John xiv. 6.

⁹ Acts v. 3, 4.

¹⁰ Acts i. 4, 5.

¹¹ John xiv. 26.

leads to repentance towards God,¹ and as the Gospel is known, to faith in the Lord Jesus Christ. Coming in the name² and in the authority of the risen and ascended Saviour, the Holy Spirit is the most precious pledge of His continued love and care. He glorifies the Saviour and takes of the things of Christ and gives them as a realized possession to the believing soul. He dwells in the hearts of believers according to the promise of the Saviour, "I will pray the Father, and He shall give you another Comforter,³ that He may abide with you forever." He opens to them the truths of the Gospel as set forth in Holy Scripture, and as they exercise faith, guides, sanctifies, comforts and supports them.⁴

His light must ever be distinguished, both from the conscience which He illumines, and from the natural faculty of reason, which, when unsubjected to His holy influences, is, in the things of God, very foolishness.⁵

We believe that the qualification for the Lord's service in the enduement of power for His work is bestowed on His children through the reception and baptism of the Holy Ghost.⁶

The Holy Spirit is the seal of reconciliation to the humble believer in Jesus, the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.⁷

¹ Rom. ii. 4.

⁴ John xvi. 7-15.

² John xiv. 26.

⁵ 1 Cor. ii. 14.

³ John xiv. 16, 17.

⁶ Acts ii. 16-18.

⁷ Ephes. i. 13, 14.

HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God;¹ that, therefore, the declarations contained in them rest on the authority of God Himself, and that there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Christ Jesus. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."² The Scriptures are the only divinely authorized record of the doctrines which we are bound as Christians to accept, and of the moral principles which are to regulate our actions. No one can be required to believe as an article of faith any doctrine which is not contained in them;³ and whatsoever any one says or does contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a delusion of the Devil.⁴

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that

¹ 2 Tim. iii. 15-17.³ Isaiah viii. 20.² John xx. 31.⁴ Rev. xxii. 18, 19; Gal. i. 8-12.

man became a “living soul,”¹ formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker. Being free to obey or to disobey, under the temptation of Satan, through unbelief, he fell into transgression,² and thereby lost that spiritual life of righteousness in which he was created; and so death passed upon him as the inevitable consequence of his sin.³ As the children of fallen Adam, all mankind bear his image,⁴ and partake of his nature; and until created anew in Christ Jesus by the regenerating power of the Holy Spirit they are fallen, degenerated, and dead to the divine life.⁵

But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law after sufficient capacity has been given to understand it, and that infants, though inheriting this fallen nature, are saved, in the infinite mercy of God, through the redemption, which is in Christ Jesus.⁶

JUSTIFICATION AND SANCTIFICATION.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”⁷

We believe that justification is of God’s free grace⁸ through which, upon repentance and faith, He par-

¹ Gen. ii. 7.

² Gen. iii. 6.

³ Rom. v. 12.

⁴ Gen. v. 3.

⁵ 1 Cor. xv. 21, 22.

⁶ Mark x. 14.

⁷ John iii. 16.

⁸ Rom. iii. 24, 25.

dons our sins and accepts us as righteous in His sight for the sake of the Lord Jesus Christ;¹ that it is received, not because of our works, but of our acceptance of God's mercy in Christ Jesus;² that through faith in Him and His atoning blood, the guilt of sin is taken away, and we stand reconciled to God.³

We believe that in connection with Justification is Regeneration; that being reconciled to God by the death of His Son, we are saved by His life,⁴ a new heart is given and new desires, old things are passed away, and we become children of God through faith in Christ Jesus.⁵ Sanctification, or being made holy, is experienced in connection with justification in so far that every pardoned sinner, on account of faith in Christ, is clothed with a measure of His righteousness and receives the promised Holy Spirit.⁶

The provisions of God's grace are sufficient to deliver from the power of evil⁷ as well as from the guilt of sin, and to enable His believing children always to triumph in Christ.⁸ This is to be experienced by faith: "according to your faith be it unto you."⁹ Whoever submits himself wholly to God, believing His promises, and exercises faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood,¹⁰ and through the renew-

¹ Rom. v. 1.

² Titus iii. 5.

³ Colos. i. 19, 20.

⁴ Rom. v. 10.

⁵ Ezek. xxxvi. 25-27.

⁶ 1 Cor. vi. 11.

⁷ John xvii. 15.

⁸ 2 Cor. ii. 14.

⁹ Matt. ix. 29.

¹⁰ 1 John i. 7.

ing, refining power of the Holy Spirit be brought into perfect conformity to the will of God,¹ love Him with all his heart, mind, soul and strength, and be able to say with the Apostle Paul: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."² "This is the will of God, even your sanctification," and if any fall short of this experience, it is because they frustrate the grace of God.³

THE RESURRECTION AND A FINAL JUDGMENT.

We believe according to the Scriptures, that there shall be a Resurrection of the dead, both of the just and of the unjust, and that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, whom he hath ordained. For, as saith the apostle, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad."⁴

We believe that the punishment of the wicked, and the blessedness of the righteous, shall be alike everlasting; according to the declaration of our adorable Redeemer, to whom the judgment is committed, "These shall go away into everlasting punishment, but the righteous into life eternal."⁵

¹ Rom. xii. 2.

³ Ephes. v. 25-27.

² Rom. viii. 2.

⁴ 2 Cor. v. 10.

⁵ Matt. xxv. 46.

BAPTISM.

“One Lord, one Faith, one Baptism.”¹

“John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire.”²

We believe the one baptism of the Gospel dispensation is that of Christ, who baptizes his people with the Holy Ghost. The ordinances instituted by God under the law were typical. When Christ the great Antitype came and fulfilled the law, He took away the handwriting of ordinances, “nailing it to His cross”³ and since He opened the new and living way which He hath consecrated for us through the Vail, that is to say His flesh, we have access by faith, and enter into the holiest by the blood of Jesus, without the intervention of priest or ordinance, or any mediation, but that of Him, the one Mediator.⁴

We believe that He established no new rite or ordinance, and that the “one baptism,” which now saveth, and which is essential to living membership in His Church, is that which He himself administers as the glorious Minister of the sanctuary, the baptism of the Holy Spirit, as saith the apostle, “by one spirit are ye all baptized into one

¹ Ephes. iv. 5.

³ Col. ii. 14.

² Luke iii. 16.

⁴ Heb. x. 19, 22.

body.”¹ It is only under this baptism that any can be truly made members of the one family of the redeemed, or be taught to understand the new relation to which God has called them by His grace under this, the new and everlasting covenant.

THE SUPPER OF THE LORD.

We believe that the true supper of the Lord is the Communion which His believing children are enabled to hold with Him, through the realization of the presence of the Lord Jesus Christ in their hearts, who hath cleansed them from all sin, through the offering of His body, and the shedding of His blood upon the cross. This communion is described by Him in the words: “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.”²

We believe this experience to be essential to the life of the Christian. It is only in the strength of this Communion that he can pursue his heavenward journey, or bring forth fruit unto holiness; for, saith our blessed Lord, “except ye eat the flesh of the son of man and drink His blood, ye have no life in you.”³

PUBLIC WORSHIP.

“God is a Spirit, and they that worship Him must worship Him in spirit and in truth.”⁴

¹ 1 Cor. xii. 13.

³ John vi. 53, 63.

² Rev. iii. 20.

⁴ John iv. 24.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God.

Having become His children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God; to wait upon Him for the renewal of our strength,¹ for communion one with another, for the edification of believers in the exercise of spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us.² By the immediate operations of the Holy Spirit, the Head of the Church alone selects and qualifies those who are to present His messages, or engage in other service for Him, and hence we cannot admit of a formal arrangement of exercises, or commit them to any individual.³

We believe that the worship of any heart or assembly most glorifies God which most perfectly responds to the promptings of His Spirit, whether it be in vocal service or in silent adoration.

THE MINISTRY.

We believe the preaching of the Gospel is one of the means divinely appointed for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers.⁴

¹ Isaiah xl. 31.

² 1 Cor. xiv. 26.

³ 1 Cor. xii. 3-6.

⁴ Matt. xxviii. 19, 20;
Acts xxvi. 16-18.

As it is the prerogative of the great Head of the Church alone, to select and call the ministers of His Gospel, so we believe both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers them on women as well as men, agreeably to the prophecy recited by the Apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy;"¹ respecting which the apostle declares, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." As this gift is freely received, so it is to be freely exercised, in simple obedience to the will of God.

The Apostle Paul in speaking of his ministry declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;"² that the exercise of it was not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God. Nothing but power from on high, renewedly furnished, can enable men to preach the Gospel.

While the Church cannot confer spiritual gifts, it

¹ Acts ii. 16-18.

² Gal. i. 12.

³ 1 Cor. ii. 4, 5.

is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while on the one hand, the Gospel should never be preached for money,¹ on the other it is the duty of the Church to make such provision that it shall never be hindered for want of it.²

PRAYER.

Prayer is the result of a feeling of need and dependence upon God. The condition of heart and mind which cries, in substance, "God be merciful to me a sinner,"³ must precede pardon and remission of sins. At every stage, prayer is essential to Christian life.⁴

We believe that prayer and praise are indispensable to a growth in Grace, and for a qualification for those duties which devolve upon every Christian; that without these, any religious experience which may have been gained, will finally be lost.

Without prayer there can be no acceptable worship. It is therefore incumbent upon all Christians, in their meetings especially, to seek after Divine help to offer spiritual sacrifices, acceptable to God, by Jesus Christ.⁵ Vocal prayer uttered in response to the promptings of the Holy Spirit is an important part of public worship; and whenever God's people meet together in His name, they should reverently seek unto Him in united prayer.⁶

¹ Matt. x. 8.

⁴ Phil. iv. 6.

² 1 Cor. ix. 13, 14.

⁵ 1 Peter ii. 5.

³ Luke xviii. 13.

⁶ 1 Tim. ii. 1-3.

We would encourage parents and heads of families to be faithful in the exercise of this privilege before their children or households. The qualification for such services may differ in degree from that which should be looked for on more public occasions. The sense of need, of parental responsibility, of the priceless value of the souls entrusted to our care, not only warrants but requires such acts of dedication, whilst our countless blessings claim the tribute of praise from thankful hearts.

We believe the spirit of prayer and thanksgiving will certainly be bestowed upon us if we duly ask for it ; and thus to ask is a prayer which may safely be regarded as always in accordance with the Divine will. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."¹

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."²

TESTIMONIES CONCERNING WAR AND OATHS.

War.

"From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?"³

War conflicts with, and is a violation of the principles, precepts and injunctions of the Gospel, which

¹ Luke xi. 13.

² 1 Tim. ii. 8.

³ James iv. 1.

breathe peace on earth and good-will towards men. It is entirely incompatible with the commands of our holy Redeemer, "I say unto you that ye resist not evil"—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We believe that the emphatic prayer of our Lord, "Forgive us our debts, as we forgive our debtors,"² and His declaration, "If we forgive not men their trespasses, neither will your Father forgive your trespasses,"³ continue of binding force. And we believe that no divine injunction or command that is binding upon individuals, under the Christian dispensation, can be rendered void by any number of individuals in a collective capacity as nations or otherwise. The prophecy which foretold the coming of the Messiah declared him to be the Prince of Peace;⁴ and his birth was announced by the Heavenly anthem, "Glory to God in the highest, and on earth peace, good-will toward men."⁵

Oaths.

With regard to Oaths we believe that our Lord evidently forbade a kind of swearing which had

¹ Matt. v. 39, 44, 45.

³ Matt. vi. 15.

² Matt. vi. 12.

⁴ Isaiah ix. 6.

⁵ Luke ii. 14.

been allowed before: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all, neither by Heaven, for it is God's throne, nor by the earth, for it is His footstool, neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by the head, because thou canst not make one hair white nor black; but let your communication be yea, yea, nay, nay: for whatsoever is more than these cometh of evil." ¹ And the Apostle James declared, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation." ²

We therefore consider the prohibition to include judicial oaths, and refuse, for conscience sake, either to administer or take an oath. In courts of law and in the authentication of documents, instead of taking an oath we make affirmation to the truth of that which we assert.

¹ Matt. v. 33-37.

² James v. 12.

*Declaration of Faith as stated in the Epistle of
George Fox to the Governor of Barbadoes, 1671.*

For the Governor of Barbadoes, with his Council and Assembly, and all others in power, both civil and military, in this island, from the people called Quakers.

Whereas, many scandalous lies and slanders have been cast upon us to render us odious; as that we deny God, Christ Jesus and the Scriptures of truth, etc.: This is to inform you that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary, yet for your satisfaction, we now plainly and sincerely declare that we own and believe in the only wise, omnipotent and everlasting God, the Creator of all things, in heaven and in earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Gost and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all

things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of Him, when He said, "Behold the Lamb of God which taketh away the sin of the world," John i. 29. We believe that He alone is our Redeemer and Saviour, the Captain of our salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works); He is the seed of the woman that bruise the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last; He is (as the Scriptures of truth say of Him) our wisdom, righteousness, sanctification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. He alone is the Shepherd and Bishop of our souls; He is our Prophet whom Moses long since

testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people," Acts ii. 22, 23. He it is that is now come, "and hath given us an understanding, that we know Him that is true." He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life but by Him, for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priest gave him as a reward for his treason; who also gave large money to the soldiers to broach an horrible lie, namely, "That His disciples came and stole Him away by night whilst they slept." After He was risen from the dead, the history of the Acts of

the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21) spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfils them is Christ), and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17; and are able to make wise unto salvation, "through faith which is in Christ Jesus."

We believe the Holy Scriptures are the words of God, for it is said in Exodus xx. 1: "God spake all these words, saying," etc., meaning the ten commandments given forth upon Mount Sinai; and in Revelation xxii. 18, 19, saith John, "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things." "And if any man shall take away from the words of the book of this prophecy" (not the word). So in Luke i. 20: "Because thou believest not my words;" and in John v. 47; xv. 7; xiv. 23; xii. 47. So that we call the Holy Scriptures, as Christ, the Apostles, and holy men of God called them—the words of God.

We declare that we esteem it a duty incumbent on us to pray with and for, to teach, instruct and admonish those in and belonging to our families. This being a command of the Lord, disobedience thereunto will provoke His displeasure, as may be seen in Jeremiah x. 25: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name." Now, Negroes, Tawnies, and Indians make up a very great part of the families in this island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil—at that day, we say, of the resurrection both of the good and of the bad, of the just and the unjust, "when the Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His Saints, and to be admired in all them that believe in that day?" 2 Thess. i. 7, 10. See also 2 Peter iii. 3, 7.

INTRODUCTION.

It appears by the Holy Scriptures, that, in the morning of the Gospel dispensation, the apostles and believers in Christ met together for the purpose of divine worship, and for the promotion of the cause of righteousness; manifesting a godly care for the preservation one of another, that all might walk by the same rule, and mind the same thing, answerable to that precept of our Lord, "One is your Master, even Christ; and all ye are brethren."

Agreeably to the practice of the primitive Christians, we believe it to be our duty not only to meet together for the worship of God, but also for the exercise of a Christian care over one another for the preservation of all in unity of faith and practice. For this important end, and as an exterior hedge of preservation against the temptations and dangers to which we are exposed, the following Rules of Discipline are adopted for the government of our members and Meetings, with the view that, in the exercise thereof, the unfaithful, and the immoral, and the lifeless professor may be seasonably reminded

of his danger and of his duty ; and be labored with, in gospel love, for his help and recovery. When any, by their inconsistent or disorderly conduct, have openly manifested their disunity with the Society, it is just and requisite that, after endeavoring without effect to restore them, the Body should testify its disunity with them ; at the same time earnestly desiring that they may be convinced of the error of their ways, and that, through repentance and a consistent orderly conduct in the future, they may be reunited to us. This being the utmost extent of our discipline respecting offenders, it is very evident that from the right exercise thereof no degree of persecution or imposition can be justly inferred ; for the imposition would rest entirely on the part of those who might insist on being retained as members whilst at open variance with the Body, either in principle or practice.

For the more regular and effectual support of the order of the Society, besides the usual Meetings for Worship, others for the exercise of our Discipline are instituted, first, Preparative Meetings, which commonly consist of the members of a Meeting for Worship ; secondly, Monthly Meetings, which generally consist of two or more Preparative Meetings ; thirdly, Quarterly Meetings, consisting of two or more Monthly Meetings ; and fourthly, the Yearly Meeting, consisting of all the Quarterly Meetings.

These Meetings have distinct allotments of service ; and experience has abundantly shown that, when they are attended in humility and the fear of

the Lord, with an eye single to His honor and the benefit and edification one of another, they do not require men to preside in them; being favored with spiritual aid and direction from the Holy Head, by whom alone they can be preserved in harmony and Christian condescension.

The Acting Officers of all these Meetings are Clerks, whose duty it is to present the business in proper order to the Meeting, ascertain the judgment of the Meeting thereon, and keep an accurate record of the same. Although it is not the practice of Friends to determine questions by simple numerical majorities, yet, after deliberate and full consideration, the prevailing opinion or judgment, expressed or assented to by the members present, is to be recorded by the Clerk as the judgment of the Meeting.

Upon the introduction of new and unusual propositions, however, though approved by the most of the Meeting, the request of a few members, for further time for consideration, is generally granted.

MEETINGS FOR WORSHIP.

FRIENDS are affectionately and earnestly advised duly to attend all our meetings, held for the solemn purpose of divine worship ; and carefully to avoid permitting any slight excuse or engagement in their temporal concerns to occasion their absence, or that of their children, or of those placed under their care.

Inasmuch as we believe in the spirituality of worship, the headship of Christ, and the common priesthood of believers, if we would worship God acceptably, we must seek and realize the aid of His spirit. The words of our Saviour addressed to such as meet in His name have a real meaning, "There am I in the midst of them."¹

Worship must be, as our Lord declared, "in spirit and in truth."² When assembled there should be, on the part of the worshippers, a prostration of spirit before the Lord, with prayer for His blessing upon all, that His life-giving presence and power may be felt, strengthening and refreshing His children, and that those who are not converted may know that God is among us, and be brought through the blessed

¹ Matt. xviii. 20.

² John iv. 24.

operation of His Holy Spirit, directly or instrumentally, to the Lord Jesus Christ for forgiveness and reconciliation with God.

Experience teaches that faithfulness, in the attendance of religious Meetings, tends to qualify us to fulfil the duties we owe to God, our families, and to mankind.

Those who frequently neglect, or do not seasonably attend, our religious Meetings, or who conduct themselves improperly therein, should be cautioned and admonished ; and parents and heads of families are exhorted to have a care, in these respects, over their children and those who are under their tuition.

As the occasion of our religious Meetings is solemn, a care should be maintained to guard against everything tending to disorder or interruption ; none are to oppose, in them, a Friend when publicly speaking, whether he be an acknowledged Minister or not, whilst in unity as a member ; nor, in time of prayer, show any disapprobation. Should any Friend have objections to what is delivered, he is to speak to the individual privately ; previous to which, it is advised that the dissatisfaction be communicated to one or more of the Elders, for advice and assistance.

MEETINGS FOR DISCIPLINE.

EARLY after the establishment of Meetings for Worship, those for Discipline were instituted ; and as the right maintenance of these is indispensable to the welfare of the Society, Friends are advised to be diligent in the attendance of them, and to encourage the attendance of our younger members.

Meetings for Discipline are subordinate and accountable in the following manner :—Preparative Meetings to the Monthly Meeting ; Monthly Meetings to the Quarterly Meeting ; and Quarterly Meetings to the Yearly Meeting.

No Quarterly Meeting is to be set up or discontinued but by the Yearly Meeting ; no Monthly Meeting, but by the Quarterly Meeting ; no Preparative Meeting, or Meeting for Worship, but by the Monthly Meeting, with the approbation of the Quarterly Meeting ; and if, at any time, the Yearly Meeting be dissatisfied with the proceedings of any of the said Meetings, or a Quarterly Meeting with the proceedings of any of its Monthly Meetings, or a Monthly Meeting with the proceedings of any of its Preparative Meetings, they are to render a full and clear account when required.

Whenever it shall appear to the Superior Meeting that assistance is necessary, such Meeting shall appoint a Committee to meet and act with the Subordinate Meeting as a component part thereof.

Every Meeting for Discipline shall appoint a Clerk and keep a record of its proceedings, which shall, in all cases, contain a clear and explicit narrative.

Representatives are to present to the Meetings they are appointed to attend, such business as shall be given them in charge, which shall be in writing. They are also to convey to subordinate Meetings business which may be directed to them.

If any Quarterly Meeting request the records of another Quarterly Meeting; or any Monthly Meeting those of another Monthly Meeting, it is directed that authenticated copies of such records be furnished accordingly.

The rights and privileges of membership are to be in no way affected because of sex.

When men and women are organized in separate Meetings they are to be governed by the same general rules, and neither of them is to determine matters affecting the rights of individuals or the welfare of the Society, without the concurrence of the other.

When it appears desirable, Friends are advised to hold their business meetings in joint session of men and women. In this case, one person should be appointed Clerk, and one Assistant Clerk for the Meeting, without reference to sex.

The travelling expenses of Committees, in the performance of services on behalf of the Society, are to be paid by the Meeting appointing them, when application is made therefor.

In all these Meetings the business should have prompt and earnest attention; agreeably to the advice of George Fox, "Let all be careful to speak shortly and pertinently to matters, in a Christian spirit, and dispatch business quickly."

PREPARATIVE MEETINGS.

EVERY established Meeting for Worship shall be a Preparative Meeting, except in cases where the Quarterly Meeting shall judge it inexpedient; and the Preparative Meeting should hold a session preceding the Monthly Meeting to which it belongs.

Business from persons who are not members of our Society, and complaints against members, should be brought to the Preparative Meeting by the Overseers, in writing; and such business as may require the care of the Monthly Meeting should be forwarded to that Meeting without unnecessary delay.

When the Overseers believe it right to carry a complaint against a member to the Preparative Meeting, due notice should be given him of that conclusion.

It is advised that, in general, two Representatives be appointed by each Preparative Meeting to attend the Monthly Meeting.

MONTHLY MEETINGS.

A MONTHLY Meeting should consist of one or more Preparative Meeting, and should hold its sessions monthly. When there is but one Preparative Meeting, that may be discontinued, with the consent of the Quarterly Meeting.

As the health and growth of the Church depend very much on the measure of Christian love that exists among us, and on the interest and participation of every member in the work of the Lord, Monthly Meetings are to appoint Committees annually, who shall be selected with special reference to their qualification for pastoral labor. Their duty shall be to visit, in a social, religious way, the members and attenders of the Meeting, especially those who have been recently received, and strangers; endeavor to acquaint themselves with their spiritual condition, and enter into sympathy with them, and thus be made instrumental in both gathering to and strengthening the flock.

If Monthly Meetings consider it expedient, they may delegate this duty to the Preparative Meetings, but a report should be made annually to the Monthly Meeting.

Monthly Meetings should appoint two or more Overseers for each Preparative Meeting.

Monthly Meetings are to appoint annually a judicious Committee of Friends for each Preparative Meeting, to perform the service indicated in the article in reference to those who may need assistance. See page 106.

Each Monthly Meeting should appoint a Treasurer who is to keep a regular account of all moneys received and paid on behalf of the Meeting; also a Correspondent to authenticate documents issued by it to other Meetings. Information of appointments of Correspondents is to be forwarded to the Yearly Meeting.

Monthly Meetings should carefully endeavor to conclude such business as may come before them without unnecessary delay; and in accordance with the tenor and spirit of the Discipline.

Treating with those who request to become members, dealing with offenders, and disuniting those whose conduct renders it proper that they should be separated from the Society, are subjects which belong to Monthly Meetings.

Should a Monthly Meeting find a subject too important or difficult to decide upon, it may be removed to the Quarterly Meeting, and, in like manner, after due care, the Quarterly Meeting may remove it to the Yearly Meeting; except in the case where the privileges of an individual member are concerned, so as to affect his right of appeal: in such an instance, provided a Monthly Meeting cannot decide, it may

inform the Quarterly Meeting that a subject is before it, in which it desires assistance ; and the Quarterly Meeting should appoint a committee to sit with and assist the Monthly Meeting, and report their attendance : the merits of the case are not to be adverted to, either in their report, or in the application of the Monthly Meeting.

Monthly Meetings should take care that Friends to whom certificates or minutes to travel in the ministry have been granted, return them seasonably ; and should ministers receive extracts from the Minutes of Meetings which they attend, they are to forward them promptly to their Monthly Meetings by mail.

When any of the members travel in places where they are not known, it is recommended that they take with them a minute from their Monthly Meeting stating their standing in the Society.

Committees should enter seasonably on the business of their appointment, and agree on a report, to be made verbally by one of their number, or in writing, if the case require it ; and when they report the business unaccomplished, they should offer reasons therefor, that the Meeting may be satisfied there has been no unnecessary delay.

When Friends appointed to services are prevented from attending to them (and it is expected that nothing but sickness, or other extraordinary cause, will prevent them), they should render an account thereof to the Meeting appointing them ; and, if they are Representatives, they are also to render an account to the Meeting which they were appointed to attend.

Friends are advised not to withdraw from their Meetings unnecessarily until the business be finished.

Monthly Meetings shall appoint committees annually who shall unite with a Committee of the Quarterly Meeting to take into consideration the condition of the Meeting, and as way may open, propose to the Monthly Meeting the names of Friends for appointment as Elders, to serve for a period of three years. When the name of any person is under consideration for appointment as an Elder, the Committee shall ascertain his or her doctrinal views, and no one shall be appointed to this office whose belief is not clearly in accordance with the affirmative of the question on pages 48, 49 and 50. Information of the appointment of Elders should be forwarded to the Quarterly Meeting of Ministers and Elders through its Preparative Meeting.

When Elders remove from one Monthly Meeting to another beyond the limits of their own Quarterly Meeting, they are not to be recommended as Elders to the Monthly Meeting to which they remove.

The Friend whose acknowledgment as Minister or appointment as Elder may be under consideration in any Meeting, should retire while the Meeting is so engaged.

In making appointments, Friends should be careful not to be influenced by any personal considerations, but to exercise an enlightened judgment, so that suitable Friends may be named for the work of the Church; also so to divide the appointments that

none need be overtaxed, while all that are qualified may be called into service.

In order that documents may duly reach the Meetings addresssed, they should be sent to the Correspondent of said Meeting.

Business from Preparative to Monthly Meetings, and from Monthly to Quarterly Meetings, should, in general, be read at the opening of the respective Meetings to which it is forwarded; together with the Minutes of the preceding Monthly or Quarterly Meeting.

Each Monthly Meeting is to appoint two or more Representatives to attend the Quarterly Meeting.

EXPLANATORY NOTE RELATIVE TO THE APPOINTMENT OF ELDERS.

The Quarterly and Monthly Meetings Committees are to organize together by the appointment of a Clerk, and meet from time to time during the year, as may be necessary.

The Clerks of Monthly Meetings should inform their Committees when the time of the appointment of an Elder is near expiration.

In proposing names for consideration, the Members of the Monthly Meetings Committees should confine themselves to their own Meetings, but Members of the Quarterly Meetings Committees may propose names from the Meeting at large.

When names for proposal to the Monthly Meetings have been approved in the Joint Committee,

they should be left in the hands of the Committee of the Monthly Meetings, of which the Friends are Members, who shall personally enquire of each one whether he or she has recently read, and is familiar with the questions in the Discipline, on pages 48, 49, and 50, and whether his or her doctrinal views are clearly in accordance with the affirmative of these questions, and, if there is no obstruction, report them to the Monthly Meeting.

QUARTERLY MEETINGS.

A QUARTERLY Meeting shall consist of two or more Monthly Meetings, and should extend a kind and tender Christian care over its subordinate Meetings.

In order that our Christian Discipline may be supported agreeably to the design of its institution, it is important that Quarterly Meetings should seek, under the influence of the Holy Spirit, to administer such advice and assistance to Monthly Meetings, as circumstances shall require. Each Quarterly Meeting should appoint annually Committees to co-operate with the Committees of its Monthly Meetings in relation to the nomination of Elders, as directed on page 36, and should appoint two or more Representatives to attend the Yearly Meeting.

Quarterly Meetings should see that the Representatives appointed by them are not prevented from attending to their appointments by the want of pecuniary means.

YEARLY MEETING.

THE Society of Friends (Orthodox) is one body, and is composed of Yearly Meetings, with their sub-ordinat  branches in England, Ireland, the United States and Canada; and these embrace within their limits members variously situated in other parts of the world.

The bond of union is officially maintained by annual correspondence between them; also by issuing and receiving the credentials of travelling ministers, by granting and receiving certificates of membership in cases of removal, to which all are entitled throughout the Society, and by joint participation in religious and benevolent enterprises.

Each Yearly Meeting is independent in the transaction of its business, and in enacting and executing its disciplinary regulations.

New York Yearly Meeting was set off from the Yearly Meeting of New England in 1695, and was held at Flushing, on Long Island; in 1777 it was removed to Westbury, and in 1794 to New York City.

It originally consisted of all the Quarterly Meetings in the States of New York, Vermont, Michigan, and those in Canada.

In 1866 the Quarterly Meetings in Canada were set off as a separate Yearly Meeting; and in 1869, that in Michigan was attached to the Yearly Meeting of Ohio.

New York Yearly Meeting is now composed of nine Quarterly Meetings, viz.: Westbury, Purchase, Nine Partners, Ferrisburg, Farmington, Butternuts, Glens Falls, Cornwall and Scipio. Its sessions commence on the last Sixth day in Fifth month, at 10 o'clock A.M.

The Yearly Meeting of Ministers and Elders is held on Fifth day preceding, at 10 o'clock A.M.

Meetings for Public Worship are held on First day, at 10½ o'clock A.M. and 4 o'clock P.M., and on Fourth day, at 10½ o'clock A.M.

The Representatives to the Yearly Meeting should confer together at the close of the first session, or as soon after as practicable, to decide upon the names of Friends to be proposed for Clerks.

Two Correspondents are to be appointed by the Yearly Meeting, one of whom is to sign and forward all documents addressed to Meetings in foreign countries.

REPRESENTATIVE MEETING.

THE Representative Meeting (formerly called Meeting for Sufferings, from the nature of its original object) was established in the year 1758. It is a standing committee of the Yearly Meeting, consisting of forty members appointed for three years, in such a manner that each Quarterly Meeting shall be represented.

The services confided to it are :

1st. To represent the Yearly Meeting in the interim, to attend to such business as may be confided to it by the Yearly Meeting, and to act on its behalf in all cases where the interest or reputation of our Society may render it necessary.

2d. To have the oversight and inspection of all manuscripts proposed to be printed, relating to our religious principles or testimonies, and to promote or discourage the publication of them at its discretion ; to reprint and distribute any writings already published, which it may judge would be useful ; and when expenses are incurred in the execution of these duties, it is to draw on the Treasurer of the Yearly Meeting for the amount.

3d. To inspect and ascertain titles to land or other estates belonging to any of our Meetings when necessary; and to attend to the appropriation of charitable legacies and donations, where circumstances may require.

4th. To receive from the Quarterly Meetings such memorials concerning deceased Friends as shall be forwarded; that, after the necessary inspection and correction, they may be laid before the Yearly Meeting, unless the Representative Meeting shall judge it inexpedient.

5th. To extend such advice and assistance to persons under suffering for our testimonies, as their cases may require; and to apply to the Government or persons in authority, on these and all other occasions, as it may judge necessary.

6th. To correspond, as the occasion may require, with any of the Meetings for Discipline within our own Yearly Meeting, and with other Representative Meetings or Meetings for Sufferings.

In order that Friends best qualified for this service, irrespective of pecuniary means, may be appointed, the travelling expenses of those who apply are to be paid by the Treasurer of the Yearly Meeting.

The Meetings are to be held on the first Third day in the Twelfth Month, at 10 o'clock A.M., and on Fifth day preceding the Yearly Meeting, at 7 o'clock P.M.

The following directions are to be observed by the Representative Meeting.

1st. It shall keep minutes of its proceedings, and lay them annually before the Yearly Meeting.

2d. Twelve members shall constitute a meeting capable of transacting business.

3d. Seven members may call a special meeting when they shall judge it necessary. The call for such meeting shall specify the subjects which are to claim its attention.

4th. When members are prevented from attending the meeting, they are to forward reasons therefor.

Approved Ministers and members of other Representative Meetings are at liberty to attend the sessions.

MINISTERS AND ELDERS, AND THEIR MEETINGS.

MUCH depends on the conduct and example of Ministers and Elders and their faithful performance of the duties devolving upon them. Meetings have therefore been established among them for the purpose of extending a proper care over their members in regard to soundness in doctrine and consistency in their walk in life, for the careful consideration of the condition of the Meetings within their limits, and the promotion of the work of the Lord generally. Those Meetings wherein no Minister resides should be especially considered by them, and all necessary arrangements made for the attendance of Ministers from other Meetings as frequently as circumstances will permit.

The duties which particularly devolve upon Elders are, the co-operation with, and encouragement and strengthening of Ministers, the facilitating of their labors and general usefulness, the oversight of the public ministrations of the Gospel, and the extension of such advice and counsel as circumstances may render necessary; also, in connection with Ministers, the encouragement of other religious work.

Ministers should give careful consideration to the counsels of those who are thus acting by the authority of the Church. Should there be any doubt in the mind of the Minister of the propriety of the advice extended, he may require the united opinion of the Ministers and Elders of his Meeting. Should the propriety or correctness of the counsel still remain questionable, the subject may be laid before the Quarterly Meeting of Ministers and Elders.

The Meetings of Ministers and Elders are constituted and held in the following manner, namely :

The Ministers and Elders of each Monthly Meeting are to meet once in three months, and compose a Preparative Meeting of Ministers and Elders—unless the Quarterly Meeting for discipline, from some peculiar circumstances, should judge it most advisable that it be constituted of the Ministers and Elders of more than one Monthly Meeting—and after some time spent in consideration of their solemn responsibility before the Lord, they are to read the following Queries, and prepare answers suitable to their state.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

- 1.—Are all the members of your body sound in doctrine, and are you laboring harmoniously for the extension of the kingdom of Christ ?
- 2.—Are you engaged frequently in searching the

Holy Scriptures, prayerfully seeking a right understanding of their contents under the enlightening influence of the Holy Spirit; and are you careful not to misquote or misapply them?

- 3.—Do you cherish an active interest and sympathy with all who engage in the ministry or other Christian work, especially with the young and inexperienced; and are Elders faithful in extending encouragement or advice, as circumstances require, in whatever will promote efficiency in gathering to Christ?

After the above Queries have been read and answered, the following are to be read and deliberately considered, but not answered:

QUERIES TO BE READ, BUT NOT ANSWERED.

- 1.—Do you keep yourself presented in full dedication to the Lord for His service, querying, “Lord, what wilt thou have me to do?”
- 2.—Do you prayerfully seek to be so filled with the Holy Spirit, that you may be effective instruments in the Lord’s hands in gathering to Christ and in feeding the flock of God?
- 3.—Are you examples “of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?”

- 4.—Are you careful to be enlightened yourselves in that which in the love of Christ you feel constrained to impart to others, that your testimonies may be clear and convincing?
- 5.—Do you give careful consideration to the Advice to Ministers and Elders, as applicable to you individually, and addressed by the Church to you for your encouragement, caution and instruction?

Preparative Meetings of Ministers and Elders are desired to have a watchful care over the members of their Meetings; and should any of them, by negligence, unfaithfulness or otherwise, lose their usefulness, so as to render it advisable that they should be released from their stations, the said Meetings, if their Christian care toward them do not produce the desired effect, should inform the Quarterly Meeting of Ministers and Elders in order that the cases may be laid before the Monthly Meeting.

Each Preparative Meeting is to appoint a suitable number of Representatives to attend the Quarterly Meeting of Ministers and Elders, and to lay before it the answers to the queries, and such other business as the Preparative Meeting may direct.

The Quarterly Meeting is composed of all the Preparative Meetings of Ministers and Elders, within the limits of the Quarterly Meeting for Discipline; and the queries, with the answers from the Preparative Meeting, are to be read in that Meeting, and the substance of the answers entered on its

minutes. The summary of those received at the Quarterly Meeting preceding the Yearly Meeting, is to be sent by the Representatives to the Yearly Meeting of Ministers and Elders; in order that an opportunity may be furnished for the extension of such advice and care as may appear necessary.

When at a Preparative Meeting of Ministers and Elders the name of any person is under consideration for acknowledgment as a Minister, a committee shall be appointed to ascertain his or her doctrinal views, and no one shall be acknowledged as a Minister whose belief is not clearly in accordance with the affirmative of the following question :

The Questions are to be read once a year in the Yearly, Quarterly and Preparative Meetings of Ministers and Elders.

QUESTIONS.

- 1.—Dost thou believe in one only wise, omnipotent and eternal God, the Creator and Upholder of all things ?
- 2.—Dost thou believe in the fall of man through disobedience to God, by yielding to the temptation of Satan ; in the depravity of the human heart resulting therefrom ; and that, in consequence, all men have sinned and come under condemnation ?
- 3.—Dost thou believe in the Deity and Manhood of

the Lord Jesus Christ; that His willing sacrifice on the cross at Calvary was a satisfactory offering to God for the sins of the whole world; that He arose from the dead and ascended into heaven, and now sitteth at the right hand of the Father, our Mediator, Advocate and Intercessor; that man, having been led to repentance, is justified and made acceptable to God through faith in the atoning blood and the mediation of the Lord Jesus Christ; that this salvation is the free gift of God; that it is offered to all, and that all have power to accept or reject it?

4.—Dost thou believe in the Holy Spirit, the promise of the Father, whom Christ declared He would send in His name; that He is come, and convicts the world of sin; that He leads to repentance towards God, and as the Gospel is known, to faith in the Lord Jesus Christ; that He glorifies Christ, by taking of His and showing it to believers; opens to them the truths of the Gospel as set forth in Holy Scripture, and, as they exercise faith, guides, sanctifies, comforts, and supports them; that it is by Him the Lord Jesus Christ performs the work of grace in the hearts of men?

5.—Dost thou believe that the Holy Scriptures were given by inspiration of God; that they are to be believed and accepted in their entirety;

and that whatever doctrine or practice is contrary to them is to be rejected as false and erroneous ?

6.—Dost thou believe in the spirituality of worship ; that the one Baptism of the Gospel dispensation is that of Christ, who baptizes His people with the Holy Ghost ; and that the true communion is a spiritual partaking of the body and blood of Christ by faith ?

7.—Dost thou believe in the resurrection of the just and of the unjust ; in a day of Judgment ; and that the wicked shall go away into everlasting punishment, but the righteous into life eternal ?

8.—Dost thou believe thou hast been born again and thus become a child of God ?

9.—Dost thou believe the Lord Jesus Christ is Head over all things to the Church ; that He calls to and qualifies for the service of the Gospel, and that the gift and the qualification to judge of it are from Him, to be exercised under the guidance of the Holy Spirit ?

When a Preparative Meeting of Ministers and Elders is united in proposing to the Monthly Meeting for Discipline the consideration of acknowledging a Friend as a Minister, it is to inform the

Quarterly Meeting of Ministers and Elders. If that Meeting concur with the proposal, it is to return information to the Preparative Meeting, with liberty to propose it to the Monthly Meeting. If the Monthly Meeting, after due and serious deliberation, concludes to proceed therein, it should appoint a committee to take charge of the subject, to consider any objections that may arise, and report. Should the Monthly Meeting unite in acknowledging the ministry of the Friend, he then becomes a member of the Meeting of Ministers and Elders; information of which is to be forwarded to the Quarterly Meeting of Ministers and Elders through its Preparative Meeting.

Commencing with the year 1887, our Monthly Meetings shall appoint Committees once every three years to ascertain the doctrinal views of the Ministers belonging to this Meeting, and no one shall be acknowledged or continued as a Minister whose belief is not clearly in accordance with the affirmative of the Nine Questions contained on pages 48, 49, and 50, of our printed Discipline. Ministers coming among us with removal Certificates from other Yearly Meetings shall be subject in all respects to the provisions above mentioned.

In the case of any Minister among us entertaining views contrary to those thus defined in our Discipline, his or her name shall be removed from the record of acknowledged membership in the Meeting of Ministers and Elders, the same care being exercised in the removal that is now directed to be observed in the acknowledgment of a Minister.

For appointment of Elders, see page 36.

No Friend should travel abroad as a Minister, or appoint Meetings, unless previously acknowledged by the Monthly Meeting.

When a Minister feels called to Gospel service within the limits of another Quarterly Meeting, or to attend one or two Yearly Meetings, a certificate expressing the approbation of the Monthly Meeting should be obtained. The proposition may be laid before a joint Meeting or before the Meetings separately, as the Minister may elect.

Should a Minister be drawn to more extended labor in his own or another Yearly Meeting, the endorsement of the Quarterly Meeting becomes necessary. When the concern only relates to the appointment of a few Meetings within the limits of his own Quarterly Meeting, the approbation of the Minister and Elders collectively will be sufficient.

When a Minister is called to make a religious visit to Europe or other foreign countries or a general visit to the Meetings of more than two Yearly Meetings besides our own, the proposition, together with the certificate of the Monthly and endorsement of the Quarterly Meetings, is to be laid before the Yearly Meeting of Ministers and Elders for its approbation; and, if that be obtained, the certificate is to be endorsed by the clerk under the direction and on behalf of the Meeting.

Ministers who would make a general religious visit to families, even in the Monthly Meeting to which they belong, should have the approval of their

Meeting; and if the proposed visit extend to the families in another Monthly Meeting, a minute of the concurrence of their own Monthly Meeting should be obtained.

Should a Minister, when remote from home on appointments of the Yearly Meeting or Representative Meeting, wish to appoint a few Meetings, he is at liberty to proceed therein after obtaining the approbation of the committee in his company, together with such other Friends as can be conveniently consulted.

All certificates for Gospel labor should clearly define the service which has been brought before and approved by the Monthly Meeting, and when any Minister travelling under such certificate shall feel called to additional service in the vicinity not contemplated in his certificate, it shall be his duty to obtain the approbation of the Meeting or of the Ministers and Elders resident in the neighborhood in which such service may be contemplated.

The Yearly Meeting furnishes, at its discretion, returning minutes to Ministers attending its sessions. When issued by subordinate Meetings, returning minutes should be forwarded by the Clerk directly to the Meeting to which the Minister belongs.

Believing that it is the duty of the Church to encourage and promote the spread of the Gospel, and of all the members thereof to contribute to this blessed purpose according to their ability, it is directed that when a Monthly Meeting liberates a Friend for religious service in the ministry, that

Meeting shall see that he is provided with suitable company, if necessary, and with the means to accomplish the service.

That the Gospel be not hindered nor the service marred, should a Monthly Meeting feel unable to furnish the means needed, it is to apply to its Quarterly Meeting for aid; and in no case to send forth a Minister without the means necessary to accomplish the service for which he is liberated, and also for the proper care of his family, if circumstances require it. Should a Quarterly Meeting feel unable to furnish the necessary means, it may apply to the Representative Meeting, which is empowered to act in such cases according to its best judgment.

When Ministers from other Yearly Meetings come duly accredited for the performance of Gospel service among us, Monthly Meetings are to see that they have all the assistance necessary for the proper accomplishment of that service while in their respective limits, and to further them on their course.

For the purposes mentioned in the three preceding paragraphs, each Monthly Meeting shall appoint a Committee, which is to report annually upon the subject.

When the visit is so extensive that the approbation of the Yearly Meeting of Ministers and Elders is required, if approved by that Meeting, the Representative Meeting shall furnish the means necessary for the service.

Our disciplinary regulations in reference to the expenses of Ministers liberated for service beyond

the limits of their own Meetings, shall be observed in the cases of Ministers liberated for service in foreign lands. Meetings should be very careful in liberating Ministers for such service, and should do so under the weight of the responsibility involved. When the field of contemplated service lies within the limits of the organization of any Yearly Meeting, the regulations of such Meeting in reference to such service should be carefully observed. When the field is not within such limits, the Minute of the liberating Meeting should cover the service.

In order to guard against impositions, Friends are advised, when strangers come amongst them in the capacity of Ministers, to see that they are furnished with certificates.

When Meetings are disturbed by improper communications, it should be the care of the Ministers and Elders to take suitable opportunities with the person who has given offence, and extend advice and counsel as may appear necessary. If he continue to disturb our Meetings he should be further admonished ; and, if the desired effect be not produced, the case should be laid before the Preparative Meeting of Ministers and Elders, that further care may be extended ; but, should the Friend still persist therein, this Meeting ought to lay it before the Monthly Meeting for Discipline, which should proceed to treat with and disown him if it appear to be necessary. Persons not in membership may be permitted occasionally to speak in our Meetings as a matter of courtesy, but not of right. The

Meetings of Ministers and Elders are not to interfere with any part of the exercise of the Discipline of the Church, appertaining to Meetings for Discipline.

ADVICES TO MINISTERS AND ELDERS, RECOMMENDED TO
BE READ FREQUENTLY IN THEIR MEETINGS.

Ministers and Elders cannot properly discharge the important duties which devolve upon them without the aid of that wisdom which is from above. They should therefore be of quick, spiritual discernment, and watch over one another and the flock as they that must give account. There should be such a prevalence of love and affection that the Ministers may feel that they have a kind and sympathizing friend in every Elder. When this mutual love and confidence are maintained, they are not only a strength to each other, but are encouraging examples to the whole flock.

Ministers and Elders should give heed to the gift bestowed upon them, as good stewards of the manifold grace of God. They should seek to be clothed upon by the spirit of the Master, that they may often be engaged in prayer, not only in retirement, but also in the presence of the people, reverently acknowledging their entire dependence upon Him from whom cometh every good and perfect gift. Prayer should be presented in faith, with brevity, simplicity and directness, avoiding all unnecessary repetitions and the too frequent use of the Holy Name. All thanksgiving and praise should be the

utterance of a heart filled with a sense of the love of God and of His willingness to supply all our needs.

Those who speak should be prompt in obeying the Divine intimation while the exercise is fresh in their minds, being careful to commence, proceed and conclude in the life and power which the Holy Spirit alone can confer. They should speak in a natural voice, so as to be distinctly heard, avoid improper tones and gestures, and give due regard to brevity and directness of expression.

They should avoid laying stress upon the authority of their communications, the baptizing power of the Holy Ghost accompanying the testimony being the true evidence.

Ministers and Elders should at all times be careful of each other's reputation, having a tender regard one for the other, and especially for the cause of Christ, and should guard against injuring the service of any, either in or out of meetings.

QUERIES.

IN order that Friends may be led to an individual examination whether their practice is consistent with their profession, and that they may be incited to discharge their duties faithfully, the following Queries have been adopted and are to be distinctly read and deliberately considered in the Preparative, Monthly, and Quarterly Meetings twice in the year, but not answered :

Once in a year—namely, at the Meetings which precede the Yearly Meeting—the Preparative Meetings shall send to the Monthly Meetings concise and explicit reports of the State of Society within the general scope of the Queries, reporting their condition to the Superior Meeting as definitely and correctly as possible. A summary of these reports is to be forwarded to the Quarterly Meetings, and thence to the Yearly Meeting as usual.

The Preparative and Quarterly Meetings of the Meeting of Ministers and Elders, and the Preparative, Monthly and Quarterly Meetings for Disci-

pline, shall, at the usual time for answering the Queries for the Yearly Meeting and after prayerful consideration, report their condition to the Superior Meeting as definitely and correctly as possible.

The Queries themselves are to be read and separately considered, but without recording specific Answers to them.

The Clerks of Subordinate Meetings are directed to forward their reports to the Clerks of the Superior Meetings in ample time for the preparation of the needful summaries.

The reading of the Queries may be omitted in the Quarterly Meeting following the Yearly Meeting, and in the Preparative and Monthly Meetings which report to it.

QUERIES TO BE ANSWERED THREE TIMES A YEAR.

- 1.—Are you careful to attend all your Meetings for worship, and is the hour observed?
- 2.—Are you preserved in love one toward another?
If differences arise, is due care taken speedily to end them?

QUERIES TO BE ANSWERED ONCE A YEAR.

- 3.—Are your meetings for transacting the affairs of the Church regularly held? Is the discipline seasonably and impartially administered, and in the spirit of restoring love?
- 4.—Are you in the practice of reading the Holy Scriptures daily in your families, collectively, with time for reverent waiting upon the Lord with thanksgiving and prayer?
- 5.—Are your members clear of the manufacture, sale or use of any intoxicating liquors, except for purposes strictly medicinal?*
- 6.—Are your members just in their dealings, and punctual in fulfilling their engagements?
- 7.—Are there any trust funds belonging to your Meeting? If so, have they been reported to the Representative Meeting; are they properly invested according to law, and are the trustees faithful in applying them strictly in accordance with the directions of the donors? Are titles to all property belonging to the Society duly perfected, recorded and kept valid?

In addition to the above, the following Queries are to be deliberately read and separately considered

* It is not intended by this Query to prohibit the use of Alcohol in the arts, or for manufacturing purposes.

three times a year, after the other Queries; but are not to be answered.

QUERIES TO BE READ THREE TIMES A YEAR BUT NOT
ANSWERED.

- 1.—Have you, by the convicting power of the Holy Spirit, been led, through repentance towards God, to realize the remission of your sins by faith in the Lord Jesus Christ, “whom God hath set forth to be a propitiation, through faith in His blood;”¹ and are you walking in newness of life through power received from Him?
- 2.—Is there a growth in grace among you, and does the life, interest and increase of your Meetings evince the blessing of the Lord on your instrumentality as a Church of Christ?
- 3.—Do you endeavor in your daily life to exemplify the doctrines of the Gospel; is there a living and active effort to gather others to Christ, and are such cordially invited to unite in fellowship with us?
- 4.—Are you careful of the reputation of others, watching over them for good and not for evil? Do you discourage conversation on their faults, and is there a watchful care

¹ Rom. iii. 25.

against anything that would tend to interrupt the prevalence of Christian love among you?

- 5.—Are you exemplary in true Christian simplicity, giving heed to the exhortation, “Be not conformed to this world;”¹ Do you avoid extending your business improperly, and are you careful to guard against being absorbed by your temporal affairs to the hindrance of your growth in grace?
- 6.—Are you prayerfully seeking the guidance and blessing of the Lord on your efforts to train for Him the children intrusted to your care? Is it your endeavor to instill into their minds in very early years a love for the Saviour and a desire to be guided by the Holy Spirit in their daily walk through life? Are you careful not to cherish in them, or in yourselves, the seeds of vanity by improperly decorating their persons?
- 7.—Do you avoid participating in or countenancing theatrical exhibitions or other amusements, which, in their character or associations, have an injurious or demoralizing tendency?
- 8.—Do you visit the poor and the afflicted, assist them in their need, and seek to impart to them the consolations of the Gospel?

¹ Rom. xii. 2.

The following Advices are to be read and carefully attended to, in the Preparative, Monthly and Quarterly Meetings, after the consideration of the Queries.

ADVICES.

Guard against the introduction of improper books and periodicals into your families.

Be diligent in the daily reading of the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus, and retire frequently for meditation and prayer.

Do not violate our testimony against war in any respect. When any are brought into suffering on this account, let them manifest a disposition comporting with our Christian profession.

Live in love as Christian brethren. Follow peace with all men, desiring the true happiness of all.

Observe strict integrity in all your business transactions, remembering that you will have to account for the mode of acquiring and for the manner of using your possessions. In all your dealings and intercourse with all men, maintain a truly Christian character, bearing in mind the injunction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."¹

Avoid all contention and personal reflections in your Meetings, that they may be conducted in the peaceable spirit and wisdom of Jesus Christ.

¹ Matt. v. 16,

Examine our Book of Discipline frequently, that you may become familiar with our Doctrines, Testimonies and Regulations, and the grounds upon which they are based.

All our members are affectionately advised to abstain from the use of tobacco and to avoid the use of opium in any of its preparations, except in cases of medical necessity.

Be careful to use those portions of time on First days, which are not occupied by our Meetings for worship, in accordance with the purpose of the day, and avoid physical exhaustion before week-day Meetings. In all your Meetings be earnestly concerned reverently to present yourselves before the Lord, and seek, by His help, to worship Him in spirit and in truth. In time of vocal prayer all should assume a reverential posture.

Be ready, at all times, to extend the hand of kindness and recognition one to another, and let the stranger at your Meetings feel that you greet him in a Saviour's love. Add to godliness, brotherly kindness; and to brotherly kindness, charity.

OVERSEERS.

Two or more faithful and judicious Friends shall be appointed by the Monthly Meeting, to be Overseers for each Preparative Meeting, who ought to exercise a tender and vigilant care over their fellow-members. They should be familiar with the state of the Meeting, and if anything contrary to the harmony and good order of our religious Society appear, it should receive seasonable attention.

If circumstances require it, Overseers may act in another Preparative Meeting belonging to the same Monthly Meeting.

As great care and deliberation are necessary in appointing Overseers, it is directed that Monthly Meetings appoint a committee to take the subject into consideration ; and, at the succeeding Meeting, to propose such Friends as they may agree upon, to fill the station in each Preparative Meeting ; and the names should be proposed and considered separately.

Although it is the duty of every faithful member of our Society to advise and admonish those who are guilty of disorderly conduct ; yet, that it may not be overlooked or neglected, it should be more parti-

cularly the business of Overseers ; who, it is desired, may treat with them in the spirit of meekness and restoring love, patiently endeavoring to instruct and advise them; but should their labor prove ineffectual, the Preparative Meeting should, without improper delay, be informed of the cases, that, if necessary, they may be laid before the Monthly Meeting.

TREATING WITH OFFENDERS.

OFFENDERS should be treated with in tenderness and love, agreeably to the Apostolic advice, "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted."¹

We should patiently and meekly instruct and advise those who transgress, even though they manifest a spirit of opposition : by so doing we shall be more likely to affect their hearts, and make them sensible that we have performed a Christian duty, and an office of brotherly love towards them. If any reject this tender labor, the Overseers are to acquaint the Preparative Meeting thereof, in order, if necessary, that the case may be forwarded to the Monthly Meeting, and further care be taken according to our established rules. Timely notice should be given to the party, when it can reasonably be done, previously to its being laid before the Preparative Meeting.

When an offender desires to make a statement of his defense before the Meeting having his case under

¹ Gal. vi. 1.

consideration, an opportunity should be given him to do so, after which he should retire, that the Meeting may come to its decision.

In all cases introduced from the Preparative to the Monthly Meeting, and claiming its attention, a Committee should be appointed to treat with the offender, in order to convince him of his error and transgression of the Discipline of the Society. The Committee should report to the Monthly Meeting the effect of its labor, and if there is reason to believe that the extension of further care would be beneficial, the case should be continued. When the Monthly Meeting, after deliberate and serious consideration, is satisfied that further labor and care would be unavailing, and the Meeting has come to a judgment, a Committee is to be appointed to prepare a minute of disownment, and produce it at the next Monthly Meeting for its approbation. A Committee should be appointed to inform the individual of his disownment, to show him, and, if required, to furnish him with, a copy of the minute of disownment, and to inform him of his right of appeal.

All minutes of disownment should be entered on the Records of the Monthly Meeting.

If any so far deviate from Gospel truth as to deny the deity and the atonement of our Lord and Saviour Jesus Christ, the immediate teaching of the Holy Spirit, or the authenticity of the Holy Scriptures, as it will be thereby manifest that they are not one in faith with us, after earnest Christian labor, without

effect, for their reclamation, they should be disowned.

The Doctrine held by New York Yearly Meeting respecting the " Ordinances " is clearly set forth in the Articles of Faith contained in the Discipline.

These Articles are part of the Discipline of New York Yearly Meeting, and are legally binding on all our members. If any of our members violate any of them, Monthly Meetings have hereby full authority to proceed against such the same as against other violators of Discipline. Monthly Meetings are, however, advised to be tender and forbearing towards those who are offenders as to belief, but who do not teach or spread views contrary to our standard.

If any in the stations of Ministers or Elders, which official standing makes them representative persons and public teachers in the Church, shall so violate our Discipline as to teach, in public or in private, doctrines in favor of the so-called Ordinances, or be baptized with water, or partake of the outward communion of bread and wine, and shall teach such observances, they thereby forfeit their position as Ministers or Elders, and their names shall be removed from the Record of the Meetings of Ministers and Elders.

When any so manifest their want of unity with us as to continue negligent in the attendance of our religious Meetings, and disregard the repeated advice of Friends, Monthly Meetings, after having faithfully discharged their duty towards them, and found

their endeavors to reclaim them ineffectual, may erase their names from the record of membership, giving them notice accordingly, if practicable.

If a member should violate our testimony against war, or be guilty of notorious crimes, or of any act causing public scandal, and deprive Friends of the opportunity of extending the necessary care, the Monthly Meeting is at liberty to disown him.

If any member of our Society should so far disregard our testimony against oaths, as, in any case, to take or administer an oath, he should be labored with, to convince him of his error.

When a person commits an offence and removes within the limits of another Monthly Meeting before the necessary care is taken ; or if he remove within the limits of another Monthly Meeting and commit an offence there, before a certificate of removal has been accepted, the Monthly Meeting to which he belongs may treat with him, or forward the complaint against him to the Monthly Meeting where he resides ; in which case it shall be the duty of the latter Meeting to treat with him, and report the result of its labor to the Meeting of which he is a member.

RESIGNATION OF MEMBERSHIP.

In case of resignation of membership, the Monthly Meeting should appoint a Committee to visit the person offering it, for the purpose of removing, if practicable, the cause of such resignation, and of restoring him to fellowship with the Society. If this labor prove unavailing, the Meeting is to release him from membership and appoint a Committee to inform him thereof.

APPEALS.

IF any person be dissatisfied with the judgment or action of a Monthly Meeting, or with an award of arbitration made in his case under the provisions of our Discipline, he may, after receiving a copy of the minute of disownment or award, notify the first or second Meeting thereafter, but no other, of his intention to appeal to the next ensuing Superior Meeting; and shall, with this notification, furnish a statement of the facts on which he relies in support of his appeal. This notification and statement the Monthly Meeting shall enter on its minutes, and the Meeting may grant a further hearing and take such action therein as shall be just and according to the Discipline, or appoint three Friends to attend the Quarterly Meeting with copies of the minutes relative to the case, and give such explanations as may be necessary.

The Quarterly Meeting is to refer the subject to a committee—omitting the members of the Meeting appealed from—who are carefully and deliberately to examine the whole proceedings in the case from its commencement, giving the appellant and the Monthly Meeting's committee a full hearing; and

if they find the offence a disownable one, and the charge substantiated, and that the whole proceedings have been strictly in accordance with our Discipline, they are to report it so to the Quarterly Meeting; and that Meeting shall confirm the judgment of the Monthly Meeting, and inform the appellant of the result.

But if it should appear that the offence is not a disownable one, or that the charge is not sufficiently substantiated, or that any irregularity in the proceedings has infringed the rights of the appellant, the committee are to report in accordance therewith to the Quarterly Meeting; and the judgment of the Monthly Meeting shall be set aside.

In all cases where the judgment of a Meeting is set aside, the ground of such decision should be stated; and if that ground be irregularity of proceeding only, the Meeting shall be at liberty to take up the case again, and correct its error.

Should the appellant be dissatisfied with the judgment of the Quarterly Meeting, and notify the next Quarterly Meeting, or the one succeeding it, but none later, of his intention to apply to the Yearly Meeting for a further hearing, the Quarterly Meeting should record the notification, and appoint four or more Friends to attend the Yearly Meeting, with copies of the Monthly and Quarterly Meetings' minutes in the case.

Appellants have a right to be present during the appointment of the committee in their cases; and objections which they may then make to persons

nominated on the committee are to be attended to, and judged of, by the Meeting.

Appeals made to the Yearly Meeting should be presented on the first or second day of the sitting of that body : of which the appellant should be informed by the Committee appointed in his case by the Quarterly Meeting.

The Committees appointed by the Yearly Meeting in cases of appeal from the Quarterly Meeting shall judge of the nature of the offence whether it be disownable according to Discipline or not. They shall consider the statement of the appellant and the respondents, and the minutes of the Monthly and Quarterly Meetings in the case, and report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

REQUESTS TO BE RECEIVED INTO, OR TO BE RESTORED TO MEMBERSHIP.

REQUESTS to be received into membership should be forwarded to the Monthly Meeting without unnecessary delay, either from the Overseers through the Preparative Meeting, or from the Committee on Pastoral Work.

The Monthly Meetings should appoint suitable Friends to ascertain the motives of the applicant, whether he makes profession of faith in Christ as his Saviour, accepts our views of the Gospel, and whether his present conduct manifests the sincerity of his profession, and report accordingly.

If the Meeting concludes to receive the person into membership, a minute to that import is to be made, and two or more Friends are to be appointed to inform him of his reception.

When those who have been disowned, or who may have resigned their right of membership, become desirous of being reunited to the Society, they may be restored in the manner prescribed for persons requesting to be received into membership.

REMOVALS AND CERTIFICATES.

WHEN any of our members have a prospect of removing, they should be careful not to suffer wrong motives to influence their conclusions ; and before such steps are taken as may close the way for receiving advice, they are recommended to take the counsel of some experienced Friends, on the propriety of the proposed step, particularly when they intend to remove entirely away from our Meetings.

When any remove, they should, within six months, have a certificate from the Monthly Meeting of which they are members, unless the Meeting consider it inexpedient. It should recommend them to the Monthly Meeting where they are going to reside, and express only their right of membership and settlement of temporal affairs, as the case may require ; to be founded on inquiry made by a committee appointed in each case for that purpose. The committee are not to confine their inquiries to the Monthly Meeting where the person resides, if there be reason to believe that his affairs are not settled in other places.

If the certificate be for an acknowledged Minister, it should so state.

When a certificate of removal is produced at the Meeting to which it is directed, it shall be the duty of that meeting to accept it, unless there be some manifest obstruction.

When a Meeting accepts a certificate, it is to inform the Meeting which issued it, of such acceptance.

Certificates of removal are to be preserved, by record or otherwise, by the Monthly Meeting accepting them; and each Meeting should keep records of all certificates which it issues.

When a Friend removes beyond the limits of any Monthly Meeting of our Society, he should be encouraged to correspond from time to time with the Meeting; and should he fail to keep it informed of his residence and condition for three years, the Monthly Meeting may erase his name from its Record of Membership. When a Friend who has not thus removed absents himself entirely from our Meetings, and disregards proper care in his case for that period of time, he shall be considered to have relinquished his right of membership. A minute shall be made to this effect and information forwarded to him.

Monthly Meetings are authorized to receive Letters of Membership from other denominations. In each case the Meeting shall appoint a committee to ascertain the motives of the applicant, and whether he or she accepts our views of the Gospel, and report accordingly.

Letters may be issued on application of those of our Society who desire to change their membership

to other Evangelical denominations. When information of the reception of such persons by the Churches to whom they were recommended is received by the Meeting, their names shall be removed from the Record.

MARRIAGE.

MARRIAGE being a Divine ordinance, and a solemn engagement for life, is not to be entered into unadvisedly or lightly ; but discreetly, soberly and in the fear of the Lord, duly considering the relative duties of husband and wife.

Marriage implies union, as well in spiritual as in temporal concerns. If the parties differ in religious belief, they stand disunited in the main point, even in that which should increase and confirm their mutual happiness, and render them blessings to each other.

Those who contemplate any procedure with a view to marriage, should seek for Divine guidance, and such as have parents or guardians should early acquaint them with their intentions and seek their counsel.

In order to prevent marriages between persons of too near a kin, no marriages between first cousins or persons of equally near relationship, shall be permitted amongst us.

Monthly Meetings are not to permit proposals of marriage to be made in them sooner than a year after the decease of a former husband or wife.

No charge of misconduct should be brought forward against any person at the time of proposing his marriage, or during its progress in the Meeting.

Proposals of marriage are to be presented in writing to the Monthly Meeting of which the woman is a member, signed by the parties, in substance as follows :

To the Monthly Meeting of ———

We, the subscribers, A. B., son of C. and D. B., and F. G., daughter of H. and I. G., propose taking each other in marriage; which we hereby offer for the approbation of Friends.

(Signed)

A. B.

F. G.

If no reasons appear to prevent it, their said intention, with the consent of parents and guardians, should be recorded. The consent (unless the Meeting should judge it to be unnecessary) should be either personally expressed, or sent to the Monthly Meeting in writing; and it is advised that it be presented to the Monthly Meeting in which the proposal of marriage is first introduced. Should the parties be members of one Monthly Meeting, two Friends are to be appointed to inquire into the man's clearness for proceeding in marriage; and a similar care should be taken on behalf of the woman. If there be children by a former marriage, two or more Friends should be appointed to see that their rights are legally secured.

Should the parties be members of different Monthly Meetings, the man, either at the first or second Monthly Meeting, is to produce a certificate from the Monthly Meeting to which he belongs, expressive of his clearness from other like engagements. If there appears to be no obstruction to their proceedings, the Meeting is to leave them at liberty to accomplish their marriage according to the order of our Society ; but it is not to be done on the first day of the week.

Marriages may be accomplished at the usual week-day Meeting of which the woman is a member, or at a Meeting for the purpose appointed by the Monthly Meeting, to be held at a suitable place, under the care of a Committee.

Marriages should be accomplished with the solemnity befitting the occasion, and the parties and all concerned are to exercise due care that all conduct themselves as becomes our religious profession.

The Committee, consisting of two men and two women Friends, should attend the marriage, and report at the next Monthly Meeting whether it has been properly conducted, and the certificate delivered to the Recorder.

Friends are advised to avoid making expensive entertainments, and inviting large companies.

FORM OF MARRIAGE CERTIFICATE.

Whereas A. B. of———, town of———
 county of——— and State of———, son of C. B.
 and E. his wife, and F. G. daughter of H. G. and I. his
 wife of———, town of———, county of———,
 and State of———, having laid their intentions
 of marriage with each other before two Monthly
 Meetings of the religious Society of Friends held
 at———, in the State of ———, they having
 consent of*———, and nothing appearing to ob-
 struct, their proposal of marriage was allowed by
 the Meeting. These are to certify, that for the ac-
 complishment of their intentions, this——— day
 of the——— month, in the year of our Lord
 ———, they, the said A. B. and F. G., appeared
 in a Meeting of said Society, held at———, and
 the said A. B., taking the said F. G. by the hand,
 did on this solemn occasion declare, that he took her
 to be his wife; promising, through Divine assistance,
 to be unto her a faithful and loving husband until sep-
 arated by death:—or words to that effect. Then, the
 said F. G. did in like manner declare, that she took
 the said A. B. to be her husband; promising, through
 Divine assistance, to be unto him a faithful and lov-
 ing wife until separated by death:—or words to that
 import. And they, the said A. B. and F. G., as a
 farther confirmation thereof, (she according to the

* If there be parents and guardians, insert both; if only pa-
 rents, or only guardians, let it be so expressed.

custom of marriage, adopting the name of her husband,) did, then and there, to these presents set their hands.

A. B.

F. B.

And we being present, have
subscribed our names as
witnesses thereof.

Should persons who are both members of our Society accomplish their marriage with each other in any manner contrary to our established order, they are to be visited and to give satisfaction to the Monthly Meeting.

Should persons, one of whom is a member, be about to enter into marriage, they should be encouraged to accomplish it according to the order prescribed in our Discipline.

RECORDS OF MEMBERSHIP, BIRTHS, DEATHS, AND BURIALS.

EACH Monthly Meeting is to appoint annually a Recorder, who shall keep, in a book provided by the Yearly Meeting for the purpose, an accurate list of its members, and a record of births, marriages, and deaths, and such other statistical information as may be prescribed by the Yearly Meeting.

Monthly Meetings are to appoint Committees annually, composed of one or more members of each of its Preparative Meetings, who shall assist the Recorder in collecting these statistics.

Such abstracts of these statistics as may be called for by the Yearly Meeting are to be annually forwarded by the Monthly Meeting to the Quarterly Meeting next preceding the Yearly Meeting, and then forwarded by the Quarterly Meeting to the Yearly Meeting.

That burials may be accomplished in an orderly manner, Monthly Meetings are directed to appoint a committee to attend those of our Society ; and when

those not in membership with us are to be interred in our grounds, permission for the interment of the latter is to be obtained from this committee. All funerals are to be conducted with that gravity which becomes these solemn occasions. This committee is also to take care that our burial-grounds are properly enclosed and kept in good order.

Friends are advised to avoid the customs of wearing or giving mourning habits, and all extravagant expenses about the interment of the dead, or in the erection of ostentatious tombstones.

PARENTS AND CHILDREN, AND THE RELATION OF THE LAT- TER TO THE CHURCH.

THE proper consideration of the subject of parents and children, and the relation of the latter to the Church, rest upon the teaching of Holy Scripture of the sanctity of the family relation, in which the children of believing parents are brought into such nearness to God that they early receive the visitations of His grace, which, unless rebelliously resisted, lead their hearts to an easy surrender to His will and the acceptance of their Saviour's love.

The children of Friends are acknowledged members of the Society.

Since the believing husband or wife may consecrate the family so that it becomes the special object of God's grace, where but one parent is a member the children should be considered members, and be recorded as such, if it is their custom to attend our meetings for worship and they manifest an interest in our Religious Society.

Our recognition of this membership is based

upon the promises to believers and their households which are contained in Holy Scripture, and upon the conviction that true Christians will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in the earliest years of their intelligence. Parents who fail to do this incur a fearful responsibility and frustrate the gracious purposes of God.

It is earnestly recommended that parents and those who have the charge of educating youth instruct them early in the doctrines of the Gospel as professed by us.

Although we recognize the children of members as objects of our care and partakers of the outward privileges of Christian fellowship, we would earnestly remind all that such recognition cannot constitute them members of the Spiritual Church of Christ. Nothing can do this but the power of the Holy Spirit working repentance towards God and faith towards our Lord Jesus Christ ; therefore let the words of our Divine Master have due place with us all, "Ye must be born again." May all our members become such on the grounds of true conversion, and be prepared in their several places to bring forth fruit unto God.

In connection with Church membership should be considered the importance of a public profession of faith in Christ. Without it the full development of a Christian life is impossible, for God is pleased

to regard such service with His favor, and growth and strength are experienced when we give to Christ the witness that belongs to Him, and to the world the testimonies it always needs. Both young and old should make such a profession as soon as they become conscious of their Saviour's love.

SCHOOLS.

As it is important that suitable Schools for the right education of our youth should be established, all are advised to cherish a liberal disposition, and to make such provision as may encourage well-qualified persons to engage in this responsible employment. For want of teachers of this description there is reason to apprehend that children have sometimes been committed to the care of persons, whose example and influence have betrayed them into principles and habits which have had an injurious effect on them in more advanced life.

Friends should endeavor to procure teachers of our own religious profession, who are not only qualified to instruct the children in school-learning, but to co-operate with the Society in its endeavors to excite in them a love of virtue, and to afford them the good example of a conduct consistent with our principles.

Much care should be exercised in the choice of suitable school-books, and the selection of such as are calculated to direct the susceptible and tender minds of youth in the pursuit of piety and virtue: and it

is earnestly advised that the Holy Scriptures be frequently read in our schools.

It is also advised that Bible Schools for Scriptural instruction be established in each Meeting. As we are never too old to study the Scriptures it is earnestly recommended that all our members should connect themselves with these schools either as pupils, members of Bible Classes or as teachers.

BOOKS.

AGREEABLY to the directions given to the Representative Meeting to take the oversight of all writings proposed to be printed, which profess to represent the doctrines of our Society, Friends who may have such publications in view, are to lay them before that Meeting for its advice and concurrence.

Should any of our members, against the advice of the Representative Meeting, publish or circulate any writing which tends to excite disunity and discord amongst us, they should be treated with ; and if they cannot be convinced of the impropriety of their conduct, and condemn the same to the satisfaction of the Monthly Meeting, they should be disowned.

It is incumbent on parents and heads of families to prevent, as much as possible, all those under their direction from perusing publications which may tend to weaken their confidence in the Christian religion, or which may excite doubts concerning the authenticity of the Scriptures, and the truths declared in them ; lest their minds should be poisoned thereby, and a foundation be laid for the greatest evils.

It is also enjoined on all members of our religious Society, to discourage and endeavor to prevent the reading of any books and periodicals that have a tendency to awaken and invigorate those evil propensities "which war against the soul," and which it is the duty of every Christian mind to keep in subjection.

Printers and booksellers in membership with us, are advised against printing, selling or lending such books.

As it is of great importance that members of our Society, and others, should be invited to a perusal of the approved writings of Friends, it is recommended that suitable measures be taken for the establishment of libraries within the respective Monthly or Preparative Meetings; and that the catalogues of the libraries be revised once a year, with the view of making suitable additions thereto. Meetings are advised to adopt the proper means of giving publicity to the collection, promoting the circulation of the books, and affording ready access to them for all who may wish to peruse them, whether members of our religious Society or not.

In collecting books for libraries in Bible Schools, great care should be exercised not to introduce those which excite a love for fictitious reading, or which encourage a warlike spirit.

THE HOLY SCRIPTURES.

THE Holy Scriptures are the only Divinely authorized record of the way of Salvation through our Lord Jesus Christ, and are God's appointed means of making known to us the doctrines of Christianity. We consequently urge upon all the necessity of diligently reading and studying them, with earnest prayer for the enlightening influence of the Holy Spirit to unfold them to their understandings, and to impress them upon their hearts.

Especially is it the duty of heads of families to seek for that wisdom which is promised to all who ask for it in faith and humility, that they may be qualified to instruct their children and families in the doctrines and precepts of the Christian Religion as contained in the precious record.

Monthly Meetings are recommended to make a periodical inspection to ascertain whether each family within its limits has a suitable copy of the Bible; and if any be found without such, the Meetings are to see that they are properly provided.

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THE FIRST DAY OF THE WEEK.

THE observance of a day for worship and rest is traced back to the time of the Creation, when it is said, "And on the seventh day God ended his work which He had made; and He rested on the seventh day from all his work which He had made. And God blessed the seventh day and sanctified it."¹

In accordance with the example of the Apostles and early Church, Christians, by common consent, have set apart, for religious services, the day of the week on which our Saviour rose from the dead. Our members are therefore advised to lay aside, as far as possible, all avocations of a temporal character and devote the time to the important duties of the day, and in accordance with its sacred associations.

This observance is of so much importance to the preservation of piety and virtue, and the neglect of it so evidently marked with irreligion, and frequently with immorality, that every reasonable consideration conspires to press the practice closely upon us, as affording an opportunity which many could not otherwise obtain, of receiving religious instruction and improvement, and of publicly worshipping

¹ Gen. ii. 2, 3.

“Him that made heaven and earth, and the sea, and the fountains of waters.”

We therefore advise all to be guarded against unprofitably passing their time on First days, believing that good impressions have been lost by indulging in company on this day, when, if proper attention had been given to meditation and to reading the Holy Scriptures and other books tending to religious edification and improvement, a real advancement would have been experienced.

CHRISTIAN SIMPLICITY.

AGREEABLY to Apostolic instruction, "Let your moderation be known unto all men,"¹ and in accordance with Gospel teaching, Friends should bear a faithful testimony against all extravagance, as it is the result of and fosters pride. Sowing to the flesh is incompatible with the health of the Christian or his growth in grace.

Bondage to the changing customs of the world in regard to dress is none the less burthensome because it is self-imposed. Let comfort, convenience and utility be considered rather than the useless and expensive fashions of the time.

We earnestly advise all to consider the simplicity that the Gospel enjoins, and to manifest in their dress, furniture of their houses, manner of living and general deportment, that their affections are not set on things of earth, but that they are following Him who is "holy, harmless, undefiled and separate from sinners."

A due regard to Christian simplicity should influence us in our intercourse with all men; we should be examples of the believers in word, and in conversation, "Let your speech be always with grace."

¹ Phil. iv. 5.

TALEBEARING AND DETRACTION.

THOU shalt not go up and down as a talebearer among thy people. Lev. xix. 16.

The words of a talebearer are as wounds. Prov. xviii. 8.

Where no wood is the fire goeth out: so where there is no talebearer, the strife ceaseth. Prov. xxvi. 20.

Talebearing and Detraction violate the commands of our Saviour, and are inconsistent with the Christian Profession.

As ye would that men should do to you, do ye also to them likewise. Luke vi. 31.

If any man among you seem to be religious, and bridletli not his tongue, but deceiveth his own heart, this man's religion is vain. James i. 26.

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body. James iii. 6.

I admonish them [Friends], says George Fox, to take care that nothing be spoken out of their Meetings to the blemishing or defaming one of another. (G. Fox, 1671.)

This caution is alike applicable respecting Meetings for worship and discipline. When in the latter

there is any necessity to speak upon subjects which concern those who are absent, any report of remarks which seem to bear favorably or unfavorably upon such persons are unjust to all concerned. They tend to stir up ill feeling or party spirit, and unless repressed may lead to discord. All should therefore carefully scrutinize the motives which induce comment upon the acts and words of others. Before allowing ourselves to make or to hear such reports, we should ask ourselves whether we would like so to be made the subject of remark, and whether it will tend to that harmony and love by which all men shall know that we are the disciples of Christ.

Talebearing and Detraction consist in the unnecessary repetition of anything which will injure another, and it is the duty of Monthly Meetings to repress such practices.

TEMPERANCE.

IN consideration of the corrupting and ruinous effects occasioned by the importation, distillation, fermentation and sale of alcoholic spirits, which produce intemperance, and lead to the impoverishment of many, the injury of the constitution and minds of many more, and the increase of vice and dissoluteness in the land ; it is earnestly desired that none of our members contribute to this great evil, by being concerned in importing, distilling, selling alcoholic or fermented liquors, or using them, except for purposes strictly medicinal, or selling their grain or other produce for the purpose of distillation or fermentation.

If any shall so far disregard the concern of the Society and the labor of their friends, as to continue in any of these practices, or give way to habits of intemperance from any cause whatever, and cannot be brought to such a sense of their misconduct as to desist from it, they should receive the care of the Overseers.

As wine, cider and other fermented liquors possess intoxicating qualities, their use has more or less tendency to the same evils as the stronger liquors.

Friends should, therefore, avoid and discourage their use, manufacture or sale.

We would affectionately advise and entreat all of our Members to be careful in the use of intoxicating liquors, even for medicinal purposes, lest the appetite grow upon them and they be ruined thereby, or, should they escape themselves, their example lead to the ruin of others.

Friends are advised to abstain from the use of Tobacco. It is deleterious in its effects, often laying the foundations of serious diseases. It is an expensive habit, generally offensive to those not accustomed to it, and frequently leads to other evil practices.

NOTE.—This article is not intended to apply to the use of such liquors in the arts, or for manufacturing purposes.

SECRET SOCIETIES.

WE would affectionately and earnestly advise all our members against connecting themselves with Freemasons or other secret societies. Although these may appear to be for the promotion of good objects, yet we believe that their general tendency is injurious, and that they are calculated to lead from a dependence upon Christ.

If any of our members should so far depart from our Christian views and principles as to take a secret oath, or participate in the vain and ostentatious shows and public processions of such societies, they should receive the care of the church.

GAMING AND DIVERSIONS.

FRIENDS are not to attend theatrical exhibitions, horse races or balls. They are not to be concerned in Lotteries, or to practise any kind of Gambling, or participate in anything which, in its character or associations, has an injurious or demoralizing tendency.

Should any indulge in any of these practices, they should receive the tender care and admonition of the Overseers.

W A R.

CONSONANT with the precepts and doctrines of the Gospel, which breathes peace on earth and good-will towards men, we have found it to be our indispensable duty to bear a faithful testimony against war. It is, therefore, affectionately enjoined on the members of our Society, to demean themselves on all occasions in a Christian and peaceable manner; demonstrating to the world that they are uniform in profession and practice. Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war, or to receive any profits derived from the sale of military or naval supplies, underwriting on armed vessels, or being concerned in any company where such insurance is made, or in shipping, or ordering goods shipped, in armed vessels.

But, should members of our Society be so unmindful of our Christian testimony against war as to bear arms either publicly or privately, or actively comply with military requisitions; should they be concerned in warlike preparations, offensive or defensive, by sea or land; pay a fine, penalty or tax,

in lieu of personal service; deal in prize goods, directly or indirectly; or be concerned in promoting the publication of writings which tend to excite the spirit of war; they should be tenderly treated with in order to convince them of their error in departing from this distinguishing principle of the Gospel dispensation. If, notwithstanding this Christian care, they continue to disregard our well-known testimony against all war, they should be disowned.

SLAVERY.

It has been, and continues to be, the earnest aim of our Society to testify its opposition to the practice of enslaving mankind, and Friends should avoid any act by which the right of Slavery is in any way acknowledged.

SUFFERING FOR CONSCIENCE' SAKE.

As FRIENDS are sometimes brought into suffering, in support of our Christian testimonies, they are tenderly advised and exhorted, when requisitions repugnant to our principles are made, that they do not, by any indirect means, attempt to evade them; but in the spirit of meekness, patiently and cheerfully submit; for by such a temper only, can we show that we suffer for conscience' sake.

MEMORIALS.

THE example of those who have been saved through the redemption that is in Christ Jesus, and who have lived by faith in the Son of God, may prove an encouragement to the living to trust is Him who was their life and salvation. Should a Monthly Meeting prepare a Memorial concerning a deceased member, it may be sent to the Quarterly Meeting; and should the Quarterly Meeting, after careful attention, approve of it, it is to be forwarded to the Representative Meeting for inspection and correction, and then be laid before the Yearly Meeting; unless the Representative Meeting should deem it expedient.

In preparing Memorials of persons, who, on the near approach of death, refer to their early life as furnishing cause for regret and uneasiness, care should be taken that the circumstances referred to should not be so entirely kept out of view as to cause discouragement on the part of those who are conscious of errors and transgressions, from which the persons to whom the Memorials allude, would seem to have been exempt.

FINANCES.

To meet the expenses of the Yearly Meeting, and to pay such appropriations for religious purposes as it may decide to make, it has been found necessary to have pecuniary means at its disposal. It is therefore directed that an adequate sum be annually raised by a collection from each Quarterly Meeting, in the proportions which may from time to time be agreed upon, to be placed in the hands of a Treasurer appointed by the Yearly Meeting for the purpose, and to be subject to its direction, or that of the Representative Meeting, as occasion may require.

It is recommended that each Quarterly and Monthly Meeting raise a sum of money for its own use in defraying expenses necessarily incurred by it; and as the promulgation of the Gospel of Christ should be a general as well as an individual work, it is desired that subordinate Meetings be liberal in defraying the necessary expenses of carrying forward the work of the Church.

For the purpose of raising in the Preparative or Monthly Meetings their proportions of the sums required for the use of the Yearly, Quarterly and

Monthly Meetings, an equitable apportionment should be made among the members according to their means, and the amount to be raised should be divided among them according to that apportionment. Each member shall consider himself religiously bound to contribute his share as a small acknowledgment of the Divine blessing upon him. To refuse or neglect to do so would be a manifestation of insubordination unbecoming a member of the Church.

THE POOR.

IN conformity with Scripture injunctions, and agreeably to the practice of Friends, the poor among us claim, and ought to receive, our particular and tender care. A suitable number of judicious men and women should be appointed by each Monthly Meeting to inquire into the necessities of the poor, and if they find any among us who in their judgment should receive assistance, they should open subscriptions in the Monthly Meeting for their relief, avoiding any unnecessary disclosure of their names or the assistance rendered them. They should extend advice, and as far as practicable assist them in such business as they are capable of; and they should pay particular attention that the children of Friends in limited circumstances be furnished with an opportunity for being properly educated for the duties of life. It is earnestly desired that Friends show a liberality proportionate to their means in contributing to this benevolent purpose, remembering the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is also advised that a fund be kept on hand for emergencies.

TRUST FUNDS AND TITLES OF LANDS.

It is recommended to Quarterly, Monthly and Preparative Meetings to make timely and careful inspection into the titles of Meeting-houses, Burial-Grounds and other estates, which have been vested in trustees for the use and benefit of the Society, or of any of its Meetings; that in case the death of any of the trustees or other circumstances should render it necessary, seasonable care may be taken to appoint others to the trust; that future difficulties, and the risk of being deprived of such estates, may be avoided.

Quarterly and Monthly Meetings are to keep correct records of all such trusts and conveyances; and, when necessary, to have them recorded in the Records of the County in which said estates may be situated. They are also to keep a clear and regular account of the place where, and the persons with whom the papers, minutes and records, belonging to our religious Society, are deposited.

Meetings holding Trusts shall appoint judicious Committees as often as once in three years, who

shall make a thorough investigation, and report the nature of the Trust, the original and present amount of the principal, the amount of the income, the manner of investment and present value of the securities, the names of the present Trustees, and suggest any change they may think desirable.

All trusts held by any of our Meetings are to be reported to the Representative Meeting.

The Representative Meeting, acting for and under the authority of the Yearly Meeting, has authority to exercise care over all Trusts committed to our Subordinate Meetings and the Meeting Houses and other property belonging to them.

When Meetings become extinct, the Representative Meeting may assume the administration of such Trusts, in accordance with the provisions and purposes of the donors; and the care and disposition of such property.

It is the duty of Subordinate Meetings, at the request of the Representative Meeting, to give information in regard to their Trusts, and the application of the Income; and to regard as authoritative all directions of that Meeting respecting their legal administration and the security of their investments.

When Friends accept the office of trustee or assignee, they should be active in collecting the effects of the estate, and make prompt distribution. They should invest all moneys according to law, and none should use Trust Funds in their business or subject them to any unnecessary hazard.

WILLS AND DONATIONS.

It is advised that Friends be provided with Wills, and be careful to renew them as often as occasion may require, and to dispose of their property according to justice ; that it may tend to their satisfaction and peace, and to the promotion of harmony in their families. They are advised, on such occasions, as a prudent measure, to consult some of their judicious friends with respect to the disposition of their estates.

The making of suitable Wills in time of health may prevent the subject from claiming attention on a sick-bed, when the mind should be relieved from all worldly concerns.

Persons employed to draft Wills should be of good repute and have a competent knowledge of the subject. It is advised that Wills contain a clause empowering executors to compromise, or submit to reference, all disputed matters relative to the estate ; and executors and administrators are to have a full, clear and perfect inventory of the estate made out, as soon as it can be conveniently accomplished.

As much may depend on the confidential trust of executorship, both with respect to a due care of the

property, as well as the education and welfare of children in their minority, Friends should be careful in whom they place that important charge; and obtain the assent of those whom they appoint as Executors or Trustees, whenever it is practicable.

All concerned in Wills and settlements of Estates are advised to a prompt and faithful discharge of their respective trusts, according to the intent of the donors or testators.

Meetings concerned in any charitable gifts, legacies or bequests, for the use of the poor or other purposes of the Society, should take special care that they be not appropriated to any other use than such as the donors or testators have directed or enjoined, by legal settlement, will or testament.

Friends are advised, in disposing of their estates by will, to consider the propriety of applying a portion thereof to the use of the poor, for establishing and sustaining schools or for other benevolent or useful purposes; and of placing their bequests under the immediate care of the Society. To aid them therein, the following form of a bequest is inserted:

FORM OF BEQUESTS.

I give and bequeath (or, if it be land, I give and devise) unto A. B., Clerk, and C. D., Treasurer for the time being, of the Monthly Meeting of the Religious Society of Friends, of———, and their successors in office, in trust (if for the poor, say, “for the relief of poor Friends, and the assistance of those

in limited circumstances,”—if for Schools, say, “to be applied for the use and support of Schools” —or if for any other benevolent or useful object, state clearly for what purpose), within the limits of said Meeting, to be applied by said Clerk and Treasurer, and their successors, under the direction of said Monthly Meeting, for the purpose aforesaid; and if the said Monthly Meeting should be discontinued, the said bequest (or devise) is to go to the Quarterly Meeting to which the said Monthly Meeting belonged, for the same purpose.

TRADE.

THE manifestations of the Holy Spirit when duly regarded, preserve from bondage to the spirit of the world; but the love and pursuit of worldly riches often lead into many dangers, and obstruct the work of religion in the heart. Many and interesting were the occasions of which the disciples of our Lord were warned against these dangers: "Beware of covetousness," said he; "for a man's life consisteth not in the abundance of things that he possesseth."¹ Again, in the parable of the sower, he urged upon them this striking simile: "He also that received seed among the thornes, is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and it becometh unfruitful."²

The apostle Paul, who urged upon Christians the importance of providing for the wants of their own households, was also careful to guard them against the dangers of worldly wealth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted

¹ Luke xii. 15.

² Matt. xiii. 22.

after, they have erred from the faith, and pierced themselves through with many sorrows.”¹

How often have these evils been realized! And how often when riches have been amassed by parents, have they proved a snare to their children, exciting in them pride and vanity, and carrying them into excesses and liberties inconsistent with the Gospel! Friends are therefore affectionately advised to be watchful in all their engagements, and not suffer their minds to be captivated by a desire for wealth.

We are reminded that “of the abundance of the heart his mouth speaketh.”² If our minds are engrossed with the pursuit of wealth, and our hearts filled with the love of earthly things, our conversation with men will not have the “savor of life unto life.” “For to be carnally-minded is death; but to be spiritually-minded is life and peace.”³ It is chiefly in our business intercourse that we are known to the world; and if we appear before others as keen, and perhaps avaricious men of business, instead of humble followers of Christ, of what avail will be a good profession? Our practice and daily walk in these respects will mark our character, and exert a good or evil influence upon observers.

Friends are advised to be very cautious in contracting debts, or in undertaking pecuniary obligations. Strict integrity, frankness and truth, are inseparable from a Christian course. Any attempt to obtain credit by withholding the truth, or by conveying to

¹ 1 Tim. vi. 9, 10. ² Luke vi. 45.

³ Rom. viii. 6.

the mind of another a more favorable account of our circumstances than they deserve, is incompatible with the precept, "Whatsoever ye would that men should do to you, do ye even so to them."

In order that the service of our religious Society may not be lessened, nor its reputation dishonored, by the imprudence of its members in their worldly engagements, they should be careful to avoid engaging in hazardous enterprises or in business they do not understand, or extending their concerns beyond their ability to manage, and at the risk of others; and should endeavor, on all occasions, strictly to perform their promises, and fulfil their contracts.

Let all content themselves with a plain and moderate way of living, consistent with our religious profession. When any among us err, or are in danger of erring, in these respects, they should be seasonably and faithfully admonished by Overseers and other Friends.

It is urged as an important duty that Friends annually inspect the state of their affairs; and keep their accounts so clear and accurate, that they may, at any time, easily ascertain whether they live within the bounds of their circumstances.

When any find that there is danger of their not having sufficient property to discharge their just debts, they should immediately consult with some judicious Friends, and, if they advise it, without loss of time make their circumstances known to their creditors. When it is apprehended to be necessary that the effects of a debtor be surrendered to his

creditors, care should be taken that a just and equitable distribution thereof be made.

Friends are advised against receiving preferences as creditors.

When any persons, by living beyond their means, or from any other cause, give Overseers or others reason to fear that they are declining in their circumstances and likely to fail, it is advised that care should be extended seasonably; and if it appear requisite, they should be counselled to call their creditors together without delay.

Cases of failure in business should be brought to the Monthly Meeting, unless they are attended with such circumstances as shall induce the Overseers, and other Friends whom they are to consult, to be united in judgment that it is unnecessary.

When failures occur, and the cases are under the care of Monthly Meetings, committees appointed to visit the parties are to make due inquiry in what manner their accounts have been kept, and how their deficiencies have happened, and make a full and particular report, so as to enable the Meeting to form a correct judgment in the case.

When Monthly Meetings discover conduct which brings reproach on our religious Society, the offenders, after the extension of suitable labor, should be disowned, unless they condemn their misconduct in a satisfactory manner.

Friends are not to receive bequests for benevolent purposes, from persons who have fallen short of the payment of their just debts, although they may be

legally discharged by their creditors ; for, until such persons have paid their debts, their possessions cannot, in equity, be called their own. When failures of this kind occur, and the debtors decline making further payments towards the remaining balances of their just debts, when able to do it, the Overseers, after extending the necessary care, should inform the Monthly Meeting thereof, which ought to inquire the cause. If, after tender and brotherly examination, it should appear that their circumstances are such as to render it clearly advisable that a farther payment be offered to the creditors, or that the state of the debtor's affairs should be laid before the creditors, and the question submitted to them whether a payment should be made at that time, or deferred to a future day, let advice be given to them accordingly ; and, on their refusal, after the continued extension of tender care, the Monthly Meeting is at liberty to disunite them.

When any in profession with us are about entering into partnerships in business, they should keep in view the propriety and safety of connecting themselves with members of our Society ; but should any Friend become a partner with a person not in membership with us, and a failure in the performance of engagements, or neglect of the seasonable payment of just debts on the part of the said partnership, should give reasonable occasion for a procedure at law ; in such a case, a creditor, who may be a member of our Society, shall be at liberty to proceed accordingly—it appearing very improper that the usual

course of justice should be obstructed by any of our members connecting themselves with those who are not in profession with us.

All should consider well the ground on which they become endorsers, or joint sureties; lest, for want of due consideration, they involve themselves and families in ruinous circumstances, and risk their own peace of mind.

DIFFERENCES AND ARBITRATIONS

ACCORDING to Gospel order, enjoined in Scripture, brother ought not to go to law with brother, except from apparent and urgent necessity, as is hereafter expressed and limited. Therefore, should differences arise between any members of our Society about their temporal concerns, the party thinking that he has reason for complaint against any, is to speak to the person by whom he thinks himself injured or in danger of suffering in his just right, in a calm and friendly manner, or, if he live at a distance too great to do it in person, he should write, endeavoring by gentle means, in a brotherly way, to obtain it. If this orderly proceeding prove ineffectual, either himself, or, if he live at a distance, some friend to whom he may write and empower on his behalf, should take one or more of the Overseers or other judicious Friends, and, in like manner, make the claim; and the Friends accompanying the complainant are to use their endeavors to have the matter justly and expeditiously settled between the parties.

Should the case appear to be a plain one, or a debt against which no reasonable objection is made by the debtor, they are to advise the party com-

plained of to make satisfaction, without carrying it either to arbitrators or to the Meeting. But, should there appear to be either unsettled differences in accounts, or cause for dispute, and they cannot effect a settlement between the parties themselves, they are to advise them to submit it to arbitration.

When a case is submitted to arbitration, the parties should enter into written engagements, or bonds in the usual form, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time. If either party refuse to do this, such refusal ought to be represented to the Preparative Meeting by the Overseers, or by the other party, if neglected by them; previous notice of which is to be given to the person complained of; and, provided the parties cannot, by the Meeting's care, be brought to an agreement, or to refer the subject to arbitration, the complaint should be carried from the Preparative to the Monthly Meeting, previously notifying the party complained of.

The first proceeding of the Monthly Meeting should be, to inquire whether the before-mentioned Gospel order has been duly observed; and, if it has not, the complaint is to be referred back to the Preparative Meeting, and no notice of the subject taken on minute. But, should it appear that the necessary care has been previously taken, the Monthly Meeting is to appoint a committee to have a conference with the parties, and to ascertain whether the case be attended with such circumstances as will justify the Monthly Meeting in advising it to be left to ar-

bitration. Should this appear by the report of the committee to be the case, the parties are to be again advised to submit the subject to arbitration ; and, if either of them refuse to comply, the Monthly Meeting, after the necessary labor with the person refusing, should proceed to disown him.

When the parties shall be members of different Monthly Meetings the Overseers of each Meeting are to act jointly in the case, and joint committees are to be appointed when necessary, and full reports of the proceedings shall be made to each Monthly Meeting, so that each shall take such action therein as shall accord with the spirit and intent of the Discipline.

When a case of difference shall have been submitted to arbitration, the award shall be final, unless it appears evident that the arbitrators have materially erred in their judgment or proceedings, or have not given sufficient opportunity for producing the necessary evidence in the case. When this appears evident to the Monthly Meeting, and there is cause for dissatisfaction, the award shall be set aside and a rehearing be granted by the same or other arbitrators, and their award shall be final, if the proceedings have been according to Discipline.

When a Monthly Meeting shall have a case before it in which it desires assistance, information thereof should be given to the Quarterly Meeting, which is thereupon to appoint a committee to sit with and assist the Monthly Meeting.

When arbitrators are chosen in any case, they ought, as speedily as may be, to appoint time and

place, and attend duly to the subject, giving the parties and their witnesses a full and fair hearing in the presence of each other, and keep full record of all the evidence offered and of all their proceedings therein. They should avoid unnecessary delay, and make the award within the time appointed.

As there may be circumstances which would render it unreasonable to require a compliance with the before-mentioned procedure, such as, first, the party absconding, or leaving the country with the design of defrauding his creditors; or, secondly, when the time it would take to go through the Meeting might be a manifest damage to the creditor or claimant, as in cases of apparent danger of bankruptcy, and the party being largely in debt, and other creditors generally commencing suits or otherwise securing their demands; or, thirdly, when, by the statute of limitation, a claim may be barred in law; or, fourthly, where a Friend becomes a partner with one not in membership, and there is a failure in the performance of engagements, or neglect of the seasonable payment of just debts on the part of said partnership; or fifthly, when there be may danger of future damage to those who may submit thereto, as in the case of executors, administrators, trustees, or Friends who stand as security for those who are not in membership with us; it may therefore be necessary, and it is advised, that Monthly Meetings hold excused such as shall appear to them to be thus necessitated to proceed at law: and the parties are cautioned to conduct themselves towards each

other with decency and moderation, without anger or animosity ; which will be a becoming testimony even in courts, and show that nothing but the nature of the case, and our common station with our neighbors, under the laws of the land, will bring any of us there.

If any persen in membership with us, shall arrest, or sue at law, another member, without proceeding in the manner prescribed, he shall be treated with for it; and, unless he make satisfaction, he is to be disowned.

It is advised that persons differing about temporal concerns, do, as seldom may be, choose Ministers for arbitrators.

And, as it is our duty to seek peace with all men, and avoid giving provocation or just offence to any, it is advised that Friends do not go to law with others not of our profession without due consideration, and having sufficient cause for it ; manifesting, in contested cases, a decided preference for a settlement by arbitration.

Friends ought to give no just cause for others to go to law with them ; but should carefully comply with their promises and contracts, and when they have reasons for objecting to a demand, they should show a readiness to settle it between themselves, or to submit it to reference.

AN ACT

*In relation to Trusts for the benefit of the Meetings
of the Religious Society of Friends.*

Passed, April 17th, 1839.

THE People of the State of New York, represented in Senate and Assembly, do enact as follows :

§ 1. All deeds or declarations of trusts of real or personal estate, heretofore executed and delivered to any person or persons, in trust, for the use and benefit of any Meeting of the Religious Society of Friends, and the trusts thereby created or declared, shall be valid ; and the legal estates may be transmitted, and the trusts so created or declared may be continued and pursued, so long as may be required for the purposes of the trusts, by conveyances from the trustees named in such deeds, to other trustees appointed by such Meeting, and by conveyances from them to others, appointed in like manner or otherwise, according to the directions of such Meeting.

§ 2. Trusts of real or personal estate for the benefit of any Meeting of the Religious Society of Friends, may be hereafter created for the use of such Meeting, according to the regulations and rules of discipline of said Society ; and the legal estate of

any property, so held in trust, shall be vested in the trustees and in those to whom such property may be conveyed in trust, by the appointment of any such Meeting, so long as may be required for the objects and purposes of such trusts ; but nothing contained in this act shall be so construed as to impair or diminish the rights of any person, Meeting, or association of persons, claiming to be a Meeting of the Religious Society of Friends, which such person, or Meeting, or association of persons, claiming to be a Meeting as aforesaid, had either in law or equity, to or in any real or personal estate held in trust for the use and benefit of any Meeting of the said Religious Society, prior to the division which took place in said Religious Society, at the Yearly Meeting held in the City of New York in the month of May in the Year of our Lord, One Thousand Eight Hundred and Twenty-Eight ; and nothing in this act contained shall authorize any real or personal estate to be held in trust for any Meeting of such Society, the annual value or income of which shall exceed five thousand dollars.



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